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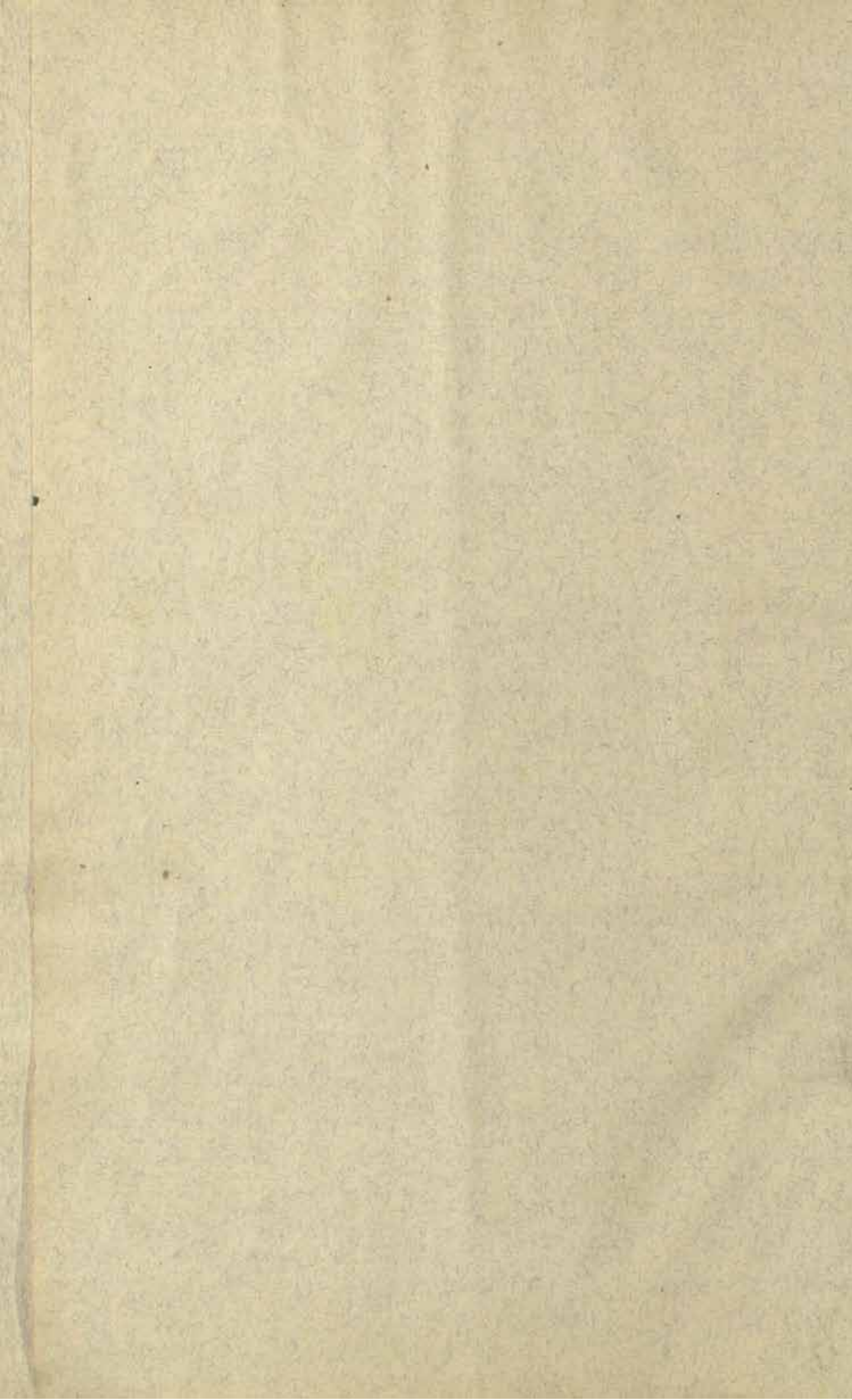
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GENERAL DEPARTMENT.

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# ARCHÆOLOGY.

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PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1911.

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# ARCHÆOLOGY.

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PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

For the year ending 31st March 1911.

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# GOVERNMENT OF BOMBAY

## GENERAL DEPARTMENT.

### ARCHÆOLOGY.

## PROGRESS REPORT

OF THE

ARCHÆOLOGICAL SURVEY OF INDIA, WESTERN CIRCLE,

FOR THE YEAR ENDING 31ST MARCH 1911.

### PART I.

#### I.—DEPARTMENTAL NOTES.

During the year under report, Mr. Henry Cousens, the late Superintendent of this Circle, retired from Government service on pension from 13th September last. I was transferred from the Eastern Circle and appointed his successor, as Government decided that an Architect was required as Superintendent of the Western Circle.\*

**Personnel.**

Mr. D. R. Bhāndārkar, the Assistant Superintendent, took privilege leave for a month and a half from the 5th November and resumed his duties on the expiry of his leave on the 20th December 1910.

Mr. Nerlekar, a draftsman, who was taken from the Bombay Educational Department, reverted, at his own request, to that Department from the 1st September 1910.

**Establishment.**

I have much pleasure in recording here my appreciation of the work of the establishment, especially the valuable services rendered by Mr. Nārāyan Mahādeva Tātake, my Head Clerk, who has now served in the Archæological Department for nearly 23 years.

#### II.—THE YEAR'S WORK.

2. The last report of my predecessor gives an account of the work up to June 1910. The remainder of his service, until I took over charge in September last, was occupied in office routine. Until the touring season commenced in November, my time was occupied in superintending the completion of record drawings, the preparation of photographic prints and the usual office routine.

**Work at Head quarters.**

3. Before leaving, Mr. Cousens very kindly assisted me in preparing a tour programme, which was subsequently approved by the Government of Bombay. This programme was arranged with a view to enable me to make myself familiar with the ancient monuments of paramount importance, or where important conservation work was in progress or stated to have been recently completed.

**Inspection Tours.**

I found important repairs in progress at Bijāpur, in connection with the Asār Mahāl and Ibrāhim Rauza. Most of the ancient buildings here are in a good state of preservation, thanks to the care bestowed upon them by the Public Works Department. I was recently informed that there is some danger of the open ground surrounding some of these monuments becoming built over with modern dwellings and perhaps shops and huts. It is to be hoped that every precaution will be taken to prevent such a catastrophe.

\* See telegram dated the 15th August 1910 from Government of India, Home Department, to the Government of Bengal, General Department.



Although extensive repairs have recently been carried out to the famous rock-cut caves and temples at Ajantā and Ellorā, proper drainage is urgently required before these priceless ancient monuments will be free from further decay.

The Assistant Superintendent, at his own request, accompanied me to Ajantā and Ellorā. I thought this advisable and in his interests, as unfortunately, owing to the nature of his duties, his knowledge of Indian Architecture and sculpture has been confined almost exclusively to the study of ancient monuments in Rājputānā, where for the last six years he has been touring with the object of collecting material for a list of antiquarian remains in that province. He left me to continue this work to the end of the touring season. An account of his discoveries is given in Part II of this report.

I found the grand old tope at Sānchi, Bhopāl State, in an excellent state of preservation; only slight repairs are now necessary.

Conservation Notes on the ancient monuments inspected by me will be found in Part II of this report.

Statements of the expenditure incurred on conservation works will be found in Appendix A.

The following statement shows the amount of time spent on Inspection Tours:—

### Superintendent's Diary.

1910.

- November 16th to 20th . Visited the Kāpherī and Elephanta Caves.  
 21st to 22nd . At Head-quarters.  
 23rd ... On the way to Bijāpur.  
 24th to 27th . Halt at Bijāpur.  
 28th ... On the way to Bādāmī.  
 29th to Dec. 2nd. Halt at Bādāmī.  
 2nd.
- December 3rd ... On the way to Gadag.  
 4th to 6th ... Inspection of temples at Gadag and Lakkundi.  
 7th to 12th . Halt at Dambal.  
 13th to 14th . On the way to Gadag and thence to Hnblī.  
 15th ... Inspection of old monuments at Hubli and Unkal.  
 16th ... On the way to Hāveri.  
 19th to 20th . Return to Poona.  
 21st to Jan. 21st. At Head-quarters.  
 21st.
- January 22nd to 23rd . On the way to Jalgaon for Ajantā.  
 24th to 29th . Halt at Ajantā.  
 30th ... On the way to Jalgaon.  
 31st ... Halt at Jalgaon.
- February 1st to 2nd ... On the way to Daulatabād and the Ellorā Caves.  
 3rd to 14th ... Halt at Ellorā. Inspected the caves and temples with the Director-General of Archæology.  
 15th to 16th . On the way to Poona from Ellorā.  
 17th to Mar. 2nd. Halt at Head-quarters.  
 2nd.
- March 3rd ... Inspection of the temple at Ambaranāth.  
 4th ... Arrival at Sānchi, Bhopāl State.  
 17th to 12th . Inspection of the famous Sānchi *stūpa* and the cave temples at Udayagiri.  
 13th ... On the way to Nowgong for Khajarāhā.  
 14th ... Halt at Nowgong.  
 15th ... Inspection of the Khajarāhā temples in company with the Diwān of the Chhattarpūr State.  
 16th ... Halt at Nowgong.  
 17th to 18th . On the way to Chitorgarh.  
 19th to 20th . Inspection of the old monuments in the Chitorgarh Fort.  
 21st to 22nd . Return to Poona.  
 23rd to 31st . At Head-quarters.

### Assistant Superintendent's Diary.

1910.

- April 1st to 4th ... At Kekind.  
 5th ... Arrived at Bhavāl.  
 6th to 8th ... Halt at Bhavāl.



April	10th to 13th .	Visited Bitan and Khavāspur.
	14th	... Reached Chokdi.
	15th to 17th .	Halt at Chokdi.
	18th	... Left for Khāngtā.
	19th to 22nd .	Halt at Khāngtā.
	23rd	... Arrived at Bhondānā.
	24th to 27th .	At Bhondānā.
	28th to 30th .	Returned to Head-quarters, Poona.
May	1st to Nov.	At Head-quarters.
	4th.	
November	5th to 19th.	Dec. On privilege leave.
December	20th to 15th.	Jan. At Head-quarters.
January	16th to 17th .	On the way to Jalgaon for Ajantā.
	20th	... Reached Ajantā.
	21st to 30th .	Halt at Ajantā.
	31st	... Back to Jalgaon.
December	1st to 2nd ...	On the way to the Ellorā Caves.
	3rd to 14th...	Halt at Ellorā.
	15th to 16th .	On the way to Poona from Ellorā.
	17th to 24th .	At Head-quarters.
	25th	... Left for Ajmer.
	26th to Mar.	Halt at Ajmer. Visited Pushkar.
	5th.	
March	6th	... Reached Kishangadh.
	7th to 12th ...	Halt at Kishangadh.
	13th	... Arrived at Salemābād.
	14th to 16th .	At Salemābād.
	17th	... Proceeded to Rūpnagar.
	18th to 21st .	Halt at Rūpnagar.
	22nd	... Reached Nosal.
	24th to 25th .	On the way to Arāi.
	27th	... Arrived at Gailpurā.
	28th	... Halt at Gailpurā.
	29th	... Back to Kishangadh.
	31st	... Reached Pipār Road.

4. A list of the photographs taken during the year under report is given in Appendix B.

**Photographs.**

5. The Head Draftsman has been chiefly employed in completing a number of unfinished record drawings which I found in office on taking over charge. He accompanied me

to Ajantā and Ellorā, where he corrected some of the drawings and completed others on the spot. With this exception his work has been at Head-quarters.

The Photographer-Draftsman, who was appointed to assist the Assistant Superintendent, accompanied the latter on tour. At Head-quarters he has been busy in assisting the Head Photographer and completing unfinished record drawings.

A list of the drawings prepared and completed is given in Appendix C.

6. The General Assistant and 2nd Draftsman visited Junāgaḍh in order to obtain duplicate estampages of the Aśoka rock inscription at that place in the State of the same

**Epigraphy.**

name, required by Professor Hultzsch in connection with the revision of the "Corpus Inscriptionum Indicarum," Volume I, under sanction of the Secretary of State for India.

A list of the inscriptions copied during the year under report is given in Appendix D.

7. No fresh excavation works have been undertaken since Mr. Cousens carried out the work at Mirpūr Khās in Sind last year.

**Excavation.**

I had hoped to visit Sind, in order to excavate the mounds near Tando Muḥammad Khān and Depar Ghāngro, but as I was unable to complete my tour programme until the end of April there was no time left for this work.



From information which we have in office, there appear to be quite a number of ancient sites in Sind, that should well repay the cost of excavating them. I hope to carry out a proper survey of these sites during the next touring season.

8. A list of the coins received during the year under report is given in Appendix E. At present these coins and those collected by my predecessor are temporarily in my custody. They are eventually to be transferred to the coin-cabinet of the Prince of Wales Museum in Bombay, when that building is ready to receive them.

9. The old Nagarkhānā opposite the Gol Gumbaz at Bijāpur, has been converted into an excellent museum and already contains a number of valuable and interesting antiquities collected in the Bijāpur District. Amongst these are some very very beautiful old prayer carpets; fortunately these have been carefully preserved in proper show-cases, but most of the other exhibits are sadly in need of classification and scientific arrangement. I understand the Director-General of Archæology in India is about to submit proposals to Government concerning this matter, so there is no necessity for me to dwell on the subject here.

I understand that the building of the Prince of Wales Museum in Bombay is progressing favourably, but no doubt it will take two or three years more before it will be ready for occupation.

A list showing the number and variety of antiquities acquired by the different Museums in this Circle during the year under report is given in Appendix F.

10. The Assistant Superintendent continued his touring in Rājputānā last season with the object of collecting material for a list of ancient monuments in that province. An account of his work in Rājputānā is given in Part II of this report.

This department is greatly indebted to Mr. C. W. M. Hudson and the officials serving under him for the careful revision of the Bombay lists, so far as they refer to the antiquarian remains in the Dhārwar District; many new entries have been made, while some old ones have been amended. This information supplied by Mr. Hudson will prove of infinite value in carrying out future inspection tours in the Dhārwar District, and I take this opportunity of recording here my gratitude to him for his kind assistance and the interest he has always shewn in the work of this Department.

11. There is nothing to record under this heading.

12. Beyond the annual Progress Report for 1909-10 and a number of printed conservation notes on ancient monuments, no separate publications have been made.

Mr. Bhāndārkar, my Assistant, contributed an interesting article on the old temples of Ośia for the Archæological Annual.

13. A list of new books acquired for this office Library is given in Appendix H.

14. The expenditure of the Western Circle of the Archæological Survey of India, during the year 1910-11, has been as follows:—

				Rs.	a.	p.
Salaries	...	...	...	17,684	10	8
Travelling allowances	...	...	...	3,425	7	6
Contingencies	...	...	...	3,026	2	3
Total Rs.				24,136	4	5



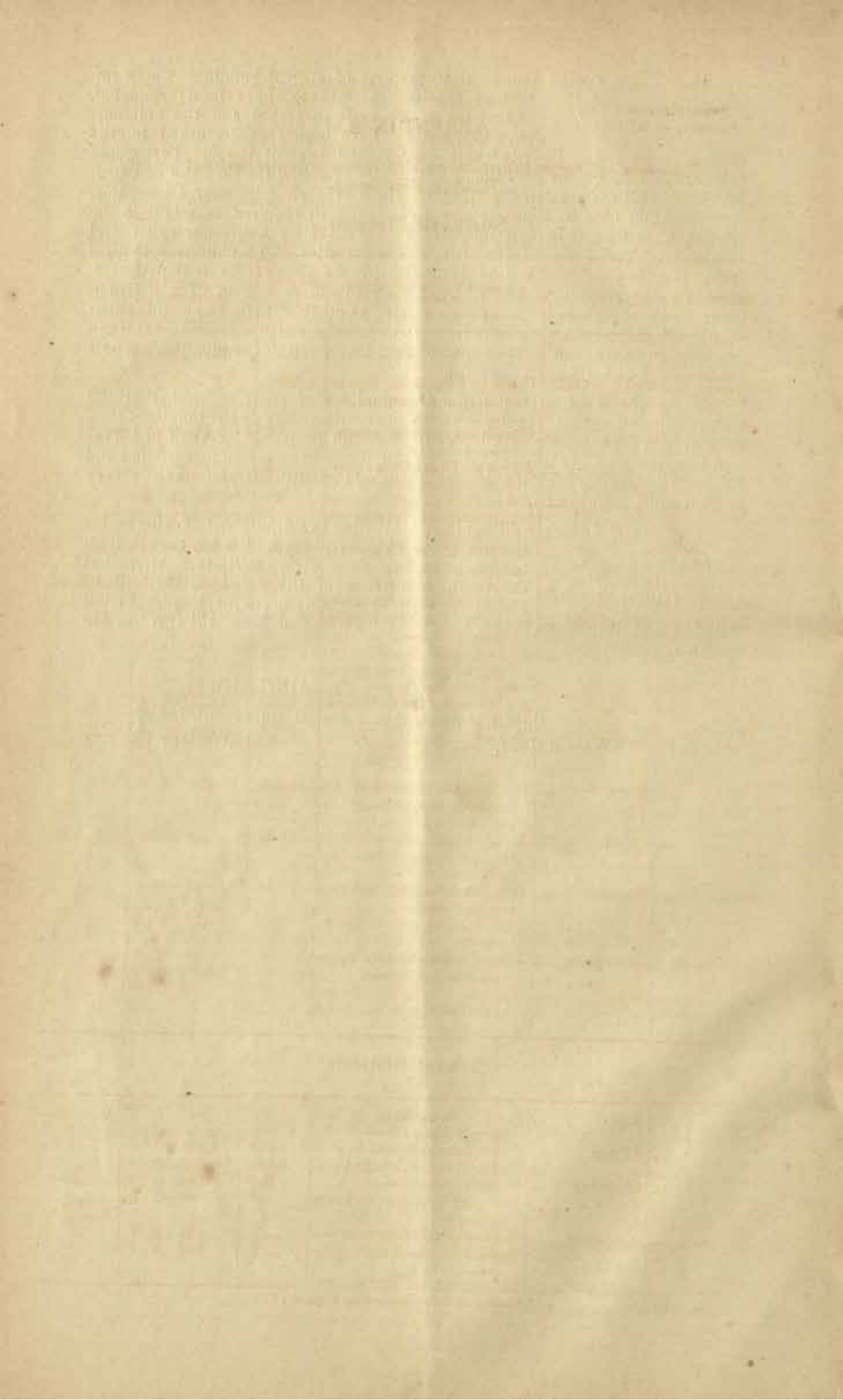
15. There will be the usual inspections of ancient buildings where important repairs are said to have been completed, so that the work may be inspected and the buildings photographed. I have been specially asked to visit Bassein in the Thānā District where I understand many of the old Portuguese ruins are in a dangerous condition. I have also promised the Collector of Panch Mahāls to visit the old Jaina temples on the Pāvāgarh Fort near Champānir. An inspection tour in Sind appears to be urgently required, especially in the Lārkhānā District, where a number of ancient sites await surveying and excavating. There are any number of ancient sites and buildings in Central India that have not yet been inspected by an officer of this Department. Thanks to the kindness of Major Luard, I am now in possession of a list of a great many of these places. I hope to visit as many of them as possible particularly the Buddhist Caves at Kholvi in Indore State which have not yet been properly surveyed and photographed; the plans given in Cunningham's report are too small to be of any practical use.

There are of course still a number of places of great archæological and historical interest that I am not yet familiar with. But as the buildings they contain have for the most part been surveyed, and proposals for their preservation been made by my predecessor, I beg to propose to strike new ground and to spend the greater part of the coming touring season in carrying out a survey in Sind and Central India.

16. Mr. Bhāndārkar will continue his touring in Rājputānā, following up his last season's work from where he left off, that is, from the Eastern parts of the Jodhpur State. After that the southern districts of the Jaipur State will be visited, which yet remain to be explored. And if time is found, Rūpbās and other places in the Bharatpur State will also receive attention from him.

A. H. LONGHURST,  
Superintendent, Archæological Survey of India,  
Poona, 30th June 1911. Western Circle.





## APPENDIX A.

*Statement of expenditure on conservation works carried out in the  
Bombay Presidency.*

## Northern Division.

District.	Place.	Name of building and nature of repairs.	Amount of estimate.	Actual expenditure.	Remarks.
			Rs.	Rs. a. p.	
Presidency	Gharāpurī (Elephanta).	Caves at Elephanta, maintenance of, and repairs to, caves and piers.	2,006	2,001 12 10	Completed.
"	"	Custodian's quarters, current repairs to the —.	81	76 0 0	"
"	"	Assistant Custodian's quarters, current repairs to the —.	11	10 8 0	"
"	"	Police Chawki and Watchman's quarters, current repairs to the —.	11	10 14 0	"
"	"	The Caves, rebuilding the missing columns in —.	14,029	6,099 14 8	In progress.
"	"	The Caves, constructing a rustic shed for visitors at —.	1,500	1,499 12 1	Completed.
Ahmedābād	Ahmedābād	Dādā (Bāi) Harir's well, special repairs to —.	450	430 0 0	"
"	"	Archæological Buildings, charges for maintaining watchmen for the —.	184	180 8 6	"
"	"	Archæological Buildings, current repairs to —.	1,250	1,192 10 4	"
"	Sarkhej	Harem buildings dismantling and rebuilding, south wall —.	3,038	1,256 18 3	"
Surat	Surat	Old English, Dutch and Armenian tombs, ordinary repairs to the —.	250	249 9 9	"
"	Olpād	Vaux's tomb at the mouth of the river Tāpti, current repairs —.	25	24 14 0	"
Broach	Broach	Old Dutch tombs, ordinary repairs to the —.	35	33 8 6	"
* "	"	Jāmi Masjid, special repairs to —.	4,654	476 2 0	"
Panch Mahāls	Champānir	Jāma Masjid—Entertaining a watchman for the —.	100	98 0 0	"
Kairā	Sojali	Mubārak Sayad's Rauza, current repairs to —.	60	60 0 0	"

## Central Division.

Poona	Kārli	Caves, maintenance of and current repairs to —.	550	549 0 0	Completed.
"	Junnar	Caves, special repairs to —.	1,480	1,470 0 0	"
"	"	Habshi Gumbaz, repairs to —.	1,480	880 0 0	"
"	Ghātghar	Caves, repairs to —.	200	199 0 0	"
"	Poona	European Tombs at, ordinary repairs —.	40	40 0 0	"
* "	Koregāon	Repairs to monuments at —.	...	58 0 0	"
* "	"	Repairs to chankdār's quarters —.	...	299 0 0	"

\* Omitted in the Superintending Engineer's list.



## Central Division—continued.

District.	Place.	Name of building and nature of repairs.	Amount of estimate.	Actual expenditure.	Remarks.
Ahmednagar ...	Ahmednagar ...	Tomb of Nizām Ahmed Shāh, special repairs to the —.	Rs. 130	Rs. a. p. 129 0 0	Completed.
" ...	Ratanwāḍi ...	Temple of Amṛiteśvara, ordinary repairs to the —.	125	128 0 0	"
Nāsik ...	Nāsik ...	Pāṇḍu Lenā Caves, maintenance of, and current repairs to the —.	141	141 0 0	"
West Khāndesh.	Balsānā ...	Old temple, maintenance of the —.	12	12 0 0	"
" ...	" ...	Old temple, clearing the compound and lime pointing the crevices in the —.	20	17 0 0	"
" ...	Thālner ...	Old Muhāmmadan tombs, ordinary repairs to the —.	100	96 14 1	"
" ...	Tavḷai ...	Old well, ordinary repairs to —.	210	135 4 6	"

## Southern Division.

Belgaum ...	Gokāka ...	Old temples on either side of the falls —.	99	99 0 0	Completed.
Dhārwar ...	Bankāpūr ...	Arvatu Khambad (60 pilared) temple in fort, providing wire fencing round the —.	279	279 0 0	"
" ...	" ...	Arvatu Khambad, ordinary repairs to —.	18	18 0 0	"
" ...	Lakkunḍi ...	Temple of Kāśivīśveśvara, ordinary repairs to the —.	47	47 0 0	"
" ...	" ...	Temple of Nameśvara, ordinary repairs to the —.	50	50 0 0	"
" ...	" ...	Temple of Doḍḍa Basavanā, ordinary repairs to the —.	69	69 0 0	"
" ...	Unkal ...	Four-porched temple, ordinary repairs to the —.	24	24 0 0	"
" ...	Haveri ...	Temple of Siddheśvara, ordinary repairs to the —.	26	26 0 0	"
" ...	Chavdanpur ...	Temple of Mukteśvara, ordinary repairs to the —.	15	15 0 0	"
Bijāpur ...	Biājpur ...	The Nagarkhānā converted into Museum providing, expanded metal for covering windows of —.	229	275 0 0	"
" ...	" ...	Providing quarters for the caretaker of the Museum —.	545	528 0 0	"
" ...	" ...	Nagarkhānā converted into Museum, current repairs to —.	250	269 0 0	"
" ...	" ...	Pay of the Caretaker of the Museum.	180	180 0 0	"
" ...	" ...	Tomb of Shikandar Adil Shāh providing railing round the —.	494	26 0 0	"
" ...	" ...	Asār Mahāl, special repairs to the roof of the —.	3,923	4,262 0 0	In progress. Estimate is being revised.
" ...	" ...	Ibrāhim Rauza, dismantling and rebuilding the roof of the mezzantine gallery of the —.	4,319	1,469 0 0	Completed.

\*Omitted in the Superintending Engineer's list.



## Southern Division—continued.

District.	Place.	Name of building and nature of repairs.	Amount of estimate.	Actual expenditure.	Remarks.
			Rs.	Rs. a. p.	
Bijapur	Bijapur	Archæological buildings, current repairs to the —.	2,000	1,980 0 0	Completed.
"	Badāmī	Caves, maintenance of the —.	72	72 0 0	"
"	"	Numbering the archæological buildings in the district.	112	119 0 0	"
Sātārā	Sātārā	Repairs to the magazine in the Hill Fort.	31	19 0 0	"
"	"	Hill Fort, ordinary repairs to the —.	318	304 0 0	"
"	"	European Infantry Barracks in the Hill Fort, ordinary repairs to the —.	309	323 0 0	"
Ratnāgiri	Harjai	Suvarnadurga Fort, special repairs to the —.	430	84 0 0	"
"	Vijayadurg	Vijayadurga Fort, special repairs to the —.	1,035	475 0 0	In progress.
Kolābā	Revadandā	Old Portuguese Fort, repairs to the large gap in the wall of —.	1,413	177 0 0	"
"	"	Old Portuguese ruins in the fort, conserving the —.	2,684	178 0 0	"
North Kānarā	Gersāppā	Inscription slabs, ordinary repairs to near Nagarbasti-keri.	28	29 0 0	Completed.
"	Mirjan	Inscription slabs, ordinary repairs to near Nagarbasti-keri.	6	6 0 0	"
* "	Honāvar	Monument of Major-General Hill, repairs to —.	...	101 15 6	"
* "	Bhatkal	Slabs drain.	...	2 0 4	"

## Indus Right Bank Division.

Karāchi Canals.	Tattā	...	Tomb of Jām Nizām Uddin, ordinary repairs to the —.	30	33 0 0	Completed.
"	"	...	Tomb of Nawāb Amīr Khālī Khān, ordinary repairs to the —.	50	43 0 0	"
"	"	...	Twelve-pillared pavilion, ordinary repairs to the —.	50	142 0 0	"
"	"	...	Tomb of Nawāb Isākhān, ordinary repairs to the —.	50	48 0 0	"
"	"	...	Tomb of Mirzā Jāni Beg, ordinary repairs to the —.	150	150 0 0	"
"	"	...	Old Dabgir Mosque, ordinary repairs to the —.	100	77 0 0	"
"	"	...	Tomb of Mirzā Tugral Beg, ordinary repairs to the —.	100	91 0 0	"
"	"	...	Maintenance charges of a caretaker for the old buildings on the Makli Hill near.	120	120 0 0	"
Western Nārā	Khudabād	...	Jāmi Masjid, special repairs to the —.	471	355 0 0	"
"	"	...	Do. ordinary repairs to the —.	70	70 0 0	"
"	"	...	Do. ordinary repairs to the —.	570	571 0 0	"
"	"	...	Yār Muḥammad's tomb, special repairs to the —.	30	30 0 0	"
"	"	...	Do. tomb, ordinary repairs to the —.			"

\*Omitted in the Superintending Engineer's list.



## Indus Right Bank Division—concluded.

District.	Place.	Name of building and nature of repairs.	Amount of estimate.	Actual expenditure.	Remarks.
			Rs.	Rs. a. p.	
* Western Nārā.	Miyāni	... Grave of Captain Blair, re- newing the cross over the—.	...	62 14 0	Completed.
* " "	"	... Repairs to the monuments at—.	...	59 1 7	"
* " "	Dub	... Repairs to the monutments at—.	...	4 5 8	"

## Indus Left Bank Division.

Hyderābād	... Rakkan	... The old Buddhist <i>stūpa</i> , ordi- nary repairs to —.	30	29 0 0	Completed.
"	... Kubā	... Tomb of Mir Muḥammad Kalhorā, ordinary repairs to the —.	25	25 0 0	"
"	... Hyderābād	... Tomb of Ghulām Shāh Kal- horā, ordinary repairs to the —.	106	64 0 0	"
"	... "	... Tomb of Ghulām Nabi Kal- horā, ordinary repairs to the —.	55	19 0 0	"
"	... "	... Maintenance of the caretaker for the tomb of Ghulām Shāh Kalhorā —.	42	42 0 0	"
"	... "	... Maintenance of the caretaker for the tomb of Ghulām Nabi Kalhorā.	34	34 0 0	"
* " "	... "	... Repairs to monuments and antiquities at —.	...	7 4 0	"
Thar and Pārkar	Mīrpur Khās...	... Buddhist <i>stūpa</i> providing fencing round the newly excavated.	335	398 0 0	"

\*Omitted in the Superintending Engineer's list.

## APPENDIX A (2).

A list of works proposed to be taken in hand during the year 1911-12. They are listed in order of urgency :—

(From Provincial Revenues.)

	Rs.
Northern Division—	
Presidency District—	
Ghārāpurī, repairs to caves and piers at Elephanta ...	2,006
Do. do. custodian's quarters ...	81
Do. do. assistant's do. ...	11
Do. do. police chauki and watchman's quarters ...	11
Ahmedābād District—	
Ahmedābād, pay of the caretakers for archæological buildings ...	165
Kairā and Panch Mahāls Districts—	
Champānir, pay of the caretaker for Jāmi Mosque ...	100
Central Division—	
Poona District—	
Kārli, maintenance and repairs to caves at ...	550
Nāsik District—	
Pāṇḍu Lenā Caves, maintenance and repairs to caves at ...	141
West Khāndesh District—	
Balsāyā, pay of the caretaker for the old temple ...	12
Indus Right Bank Division—	
Karāchi Canals District—	
Taṭṭā, pay of the caretaker for tombs on Makli Hills ...	120
Indus Left Bank Division—	
Central Hyderābād Canals District—	
Hyderābād, maintenance and repairs to the tomb of Ghulām Shāh Kalhorā. ...	120
Do. do. the Ghulām Nabi Kalhorā ...	100
Southern Division—	
Bijāpur District—	
Bijāpur, pay of the caretaker of the Museum ...	180
Bādāmi do. do. do. ...	72
Northern Division—	
Ahmedābād District—	
Ahmedābād, current repairs to archæological buildings ...	1,000
Southern Division—	
Bijāpur District—	
Bijāpur, current repairs to archæological buildings ...	2,000
Central Division—	
Poona District—	
Juonar, repairs to caves ...	200
Bhājā do. ...	100
Bedsā do. ...	100
Indus Right Bank Division—	
Karāchi Canals District—	
Taṭṭā, ordinary repairs to tombs on Makli Hills ...	1,000
Northern Division—	
Ahmedābād District—	
Ahmedābād, repairs to Ahmed Shāh's Mosque in Bhadar ...	1,000
Do. do. Jāmi, Masjid ...	2,900
Do. do. Siddi Sayyid's Mosque ...	700
Southern Division—	
Bijāpur District—	
Bijāpur, repairs to the roof of the Asār Mahāl ...	1,600
Do. providing stone coping to brick parapet of whispering gallery of the Gol Gumbaz ...	150
Aihoḷe, repairs to the old temples ...	300
Dhārwar District—	
Current repairs to temples in the Dhārwar District ...	210



	Rs.
Southern Division— <i>continued</i> .	
Sātārā District—	
Karād and Pāṭap Buddhist Caves ... ..	118
Kānarā District—	
Repairs to the Inscription slabs in the district ... ..	70
Northern Division—	
Thāpā District—	
Bassein, repairs to the old Portuguese Fort and Remains ... ..	1,000
Do. Current repairs to temples and caves in the Thāpā District ... ..	300
Southern Division—	
Bijāpur District—	
Bijāpur, current repairs to Museum... ..	150
Belgaum District—	
Removing and refixing Inscription slabs in the district ... ..	200
Kolābā District—	
Korlāi, special repairs to the Fort wall ... ..	1,000
Indus Right Bank Division—	
Khudābād, special and ordinary repairs to the Jāmī' Masjid ... ..	150
Do. do. tomb of Yār Muhammad ... ..	300
Central Division—	
Ahmednagar District—	
Kokamthān, repairs to old temple at ... ..	75
Pedgāon, repairs to temple of Lakshmi-Nārāyaṇa ... ..	25
Tahākari, do. Bhavānī ... ..	100
Ahmednagar, current repairs to Damdi Masjid ... ..	20
Nāsik District—	
Sinnar, repairs to temple of Gundeśvara ... ..	100
Do. do. Āśvara ... ..	20
West Khāndesh District—	
Balsapā, repairs to Bhavānī's temple ... ..	25
Northern Division—	
Panch Mahāls District—	
Champānir, special repairs to the Patār Rauza ... ..	420
Do. do. Sherkhā or Bohrā Masjid ... ..	958
East Khāndesh District—	
Pal, repairs to Mosque at ... ..	42
Total ... ..	20,000

(From Imperial Revenues.)

	Rs.
Northern Division—	
Presidency District—	
Ghārāpurī, rebuilding of missing columns in the caves ... ..	7,000
Central Division—	
Nāsik District—	
Jhodga, repairs to old Śaiva temple of Mānkeśvara ... ..	1,000
Southern Division—	
Bijāpur District—	
Bijāpur, repairs to the corbels, south side cornice of the Ibrāhīm Rauza... ..	2,000
Total ... ..	10,000
From Provincial Revenues ... ..	20,000
Grand Total ... ..	30,000



## APPENDIX A (3).

## A Report on Conservation Work in Native States in the Western Circle.

The Political Agents, Cutch, Mahi-Kānthā, Rewā-Kānthā, Pālanpur, and Kolhāpur and the Southern Marāṭhā Country report that no expenditure was incurred on conservation of ancient monuments in the Native States in their respective Agencies.

Cutch, Mahi-Kantha, Rewa-Kantha, Palanpur, Kolhapur and the Southern Maratha Country.

The Political Agent, Sāvāntwādī reports that repairs to the two *Ghumats* in the town of Bāndā in the Sāvāntwādī State were the only works of an archæological nature carried out. The amount spent on their repairs during the year 1910-11 was Rs. 2-11-4.

The return of expenditure on ancient monuments received from the Political Agent, Sorath Prānt in Kāthiāwād for the last year's report was received too late to be included in it. It stated that an expenditure of Rs. 1,871-3-3 was incurred by His Highness the Nawāb Sāheb of Junāgaḍh in repairing the famous temple of Somanātha at Prabhāsa Paṭṭan. The repairs consisted in replacing all the broken portions of the outer shell of the wall with hammer-dressed square stones of the same height as the original courses of the old masonry, making the outer surface of the stone rough and uneven in imitation of the original appearance of the building, and many pieces of sculpture have been replaced in their proper places.

All the hollow joints of the old masonry have been filled up with chips of stones fixed in cement mortar making the surface of the masonry rough and uneven and in keeping with the old work.

Portland cement pointing has been done throughout the building, very little cement mortar being used in the joints so that it may not be seen from the outside.

The ground around the building has been levelled for 60 feet in width and sloped towards the sea for drainage.

The broken beams of the north and south balconied windows have been replaced, and this portion of the structure put into a good state of repair.

The dangerous parts of the overhanging portion of the concrete on the roof of the southern Predakehna (*Pradakshinā* passage) and the *mandapa* have been removed to prevent accident and the round edges of the remaining portions of the roof have been cement pointed. The back wall of the shrine which has fallen down and had been propped up with a stone wall dry set. It has been properly repaired.

All the old iron work has been painted with two coats of coal tar.

The compound wall has been repaired and duly pointed.

Many other petty repairs have been done in order to strengthen the building and preserve it from further decay.

The Agent to the Governor, Kāthiāwād, reports that the Lakhtar State spent Rs. 5,000 towards repairs to the Trinetreśvara temple situated in the Thān Mahāl. No other State in Kāthiāwād has spent any amount towards conservation of ancient monuments.

## Baroda.

The return of expenditure on conservation of ancient monuments in His Highness the Gāikwār of Barodā's territory for the year 1909-10 was received too late for its inclusion in the last year's Progress Report. It was, however, blank. During the year under report, I am glad to record that His Highness has spent Rs. 5,049-4-9 in conserving the famous Rudra Mālā temple at Siddhapur built by Siddharāja Jaysing Chāvdā. His Highness has also sanctioned an estimate for Rs. 11,011 for repairs to the famous temple of Sūrya, the Sun God, at Muḍherā. These repairs were suggested by my predecessor, Mr. Cousens.



## Central India.

**Bhopal.**

The Political Agent, Bhopāl, sends in a blank return for the last year.

**Indore.**

The Resident, Indore, reports that no conservation works were undertaken during the last official year.

**Baghelkhand.**

The Political Agent, Bāghelkhand, forwarded a copy of a note furnished by the Rewā Darbār showing the progress made during 1910-11 with the preservation of ancient monuments in that State. It is as follows :—

“No conservation or protection work was undertaken during the year. The shed protecting the Piawan inscriptions and the box of the Allāghāt inscriptions were completed in the previous year and nothing else is found necessary at these places at present.

“The work at the temples at Amarkantak could not be taken up during the year owing to urgency of other works at Amarkantak in connection with the Shio Ratri fair at the holy place. It is proposed to take up the preservation work during the year 1911-12.

“The following works which are perhaps not of archæological interest were taken up during the year :—

I.—Cleaning silt in the holy kund at Narbuda. This does not appear however to be the old or original kund.

II.—Clearing of jungle near the temples.

III.—Repairs to the Ahalyā Bai Dharamsālā (not completed).

IV.—A shed over the Kapil-pipla Sangam (not completed).

The cost of the above works is estimated to be Rs. 2,500.”

## Rajputana.

**Dholpur, Karauli, Bundi, Tonk, Shahapura, Dongarpur, Banswara, Partāgarh, Kushalgarh, Jaisalmer, Kishalgarh, and Jaipur.**

The returns for 1910-11 for the following States are blank, *viz.*, Dholpur, Karauli, Bundi, Tonk, Shāhāpurā, Dongarpur, Banswārā, Pārtāgarh, Kushalgarh Chiefship, Jaisalmer, Kishangarh, and Jaipur.

The repairs to the famous Jaina temples at Dilwāra, Mount Ābū, are progressing well. They consist chiefly of repairs to some of the carvings that are damaged. The work

is being done by Jaina community under the supervision of the Executive Engineer, Mount Abū Division.

The damaged platform and the three stone buffaloes on the edge of the tank near the Achalesvara temple, Mount Abū, have also been repaired.

In the Bikāner State the old Fort of Hanumāngarh was repaired under the supervision of the State Engineer, Public Works Department, and the local authorities under the sanction of the Mahākmā Khās.

The *chhatris* in the Sār Bāgh, the burial ground of the Mahārāo's of Kotāh, are receiving the attention of the State.

They are ornamental structures of various sizes and designs built on massive raised plinths by the successive Mahārāos.

**Jhallawar.**

Some attempt is being made by the Jhāllāwār Darbār to keep the old buildings at Chandrāvati in good order.

**Bharatpur.**

The old Hindu building converted by the Muhammadans into a Masjid in the Fourteenth Century at Bayānā in the Bharatpur State has been receiving the attention of the State.

**Marwar.**

An expenditure of Rs. 144 was incurred by the Mārwar Darbār in repairing the Dargāh of Janna Pīr during the year 1910-11.



## APPENDIX B.

## List of Photographs taken during 1910-1911.

Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3575	Kanheri (Thāgā).	Interior of cave I from entrance	6½ × 4½
3576	Ajanthā (Nizām's Territory).	General view of caves	12 × 10
3577	Do.	Front view of cave I	8½ × 6½
3578	Do.	Pillars in verandah of do.	8½ × 6½
3579	Do.	Pillars in do.	8½ × 6½
3580	Do.	Frieze at the south of verandah in cave II	6½ × 4½
3581	Do.	Do. north of do.	8½ × 6½
3582	Do.	Doorway of cave IV	8½ × 6½
3583	Do.	Shrine door of cave VI	8½ × 6½
3584	Do.	Ceiling in cave X	8½ × 6½
3585	Do.	Front aisle of cave XVI	8½ × 6½
3586	Do.	Pillar in front aisle of cave XVII	8½ × 6½
3587	Do.	Pillar in back aisle of do.	8½ × 6½
3588	Do.	Front of cave XIX	12 × 10
3589	Do.	Frieze in front of do.	8½ × 6½
3590	Do.	Ceiling in verandah of cave XX	8½ × 6½
3591	Do.	Pilaster in verandah of cave XXIV	6½ × 4½
3592	Do.	Pillar in do. do.	8½ × 6½
3593	Do.	Front of cave XXVI	12 × 10
3594	Do.	Interior of do from entrance	8½ × 6½
3595	Do.	Frieze in do.	8½ × 6½
3596	Do.	Temptation of Buddha in do.	12 × 10
3597	Ellorā	Image near the entrance of cave II	8½ × 6½
3598	Do.	Images between caves VIII and IX	8½ × 6½
3599	Do.	Front of upper storey of cave X	8½ × 6½
3600	Do.	Detail of front of do.	6½ × 4½
3601	Do.	Details of images in cave XI	8½ × 6½
3602	Do.	Panel in Rāvaṇaka-Kaī, Lakshmi bathing	12 × 10
3603	Do.	Front of Daśavatāra cave	8½ × 6½
3604	Do.	Panel of Narasimha in upper floor of Daśavatāra cave	8½ × 6½
3605	Do.	Do. Tarakāsura do. do.	6½ × 4½
3606	Do.	Fathoming of <i>linga</i> do. do.	8½ × 6½
3607	Do.	Panel of Mārkaṇḍeya do. do.	8½ × 6½
3608	Do.	Do. Bhairava do. do.	8½ × 6½
3609	Do.	View of North-west of Kailāsa cave	12 × 10
3610	Do.	West end of top of south side of Kailāsa cave	6½ × 4½
3611	Do.	Front view of top of south side of Kailāsa cave	8½ × 6½
3612	Do.	East end of do. do.	8½ × 6½
3613	Do.	Panel of Bhoja Rājā in do.	8½ × 6½
3614	Do.	Panel in Ghaṭotkacha cave do.	12 × 10
3615	Do.	Kailāsa panel do. do.	8½ × 6½
3616	Do.	War of the Rāmāyaṇa in do.	8½ × 6½
3617	Do.	Do. Mahābhārata do.	8½ × 6½
3618	Do.	Sculpture of <i>Gangācataraṇa</i> do.	8½ × 4½
3619	Do.	Entrance to small shrine on south side do.	12 × 10
3620	Do.	Panel of <i>Siva linga</i> with nine heads round it in do.	6½ × 4½
3621	Do.	<i>Siva</i> stepping out from lotuses in do. do.	8½ × 6½
3622	Do.	<i>Siva</i> with two men with their bows	8½ × 6½
3623	Do.	<i>Siva</i> piercing a demon	8½ × 6½
3624	Do.	<i>Siva</i> piercing a man with a bag in his hand in Kailāsa cave	6½ × 4½
3625	Do.	Sculpture of Rāvaṇa pushing <i>linga</i> in do.	8½ × 6½
3626	Do.	Do. Muhiśāsura-mardani in do.	8½ × 6½
3627	Do.	Do. <i>Siva</i> killing Tarakāsura in do.	8½ × 6½
3628	Do.	Front of Rāmeśvara cave	12 × 10
3629	Do.	Front pillars in do.	8½ × 6½
3630	Do.	Shrine doorway of do.	8½ × 6½
3631	Do.	Panel of Kālā and Kālī in Rāmeśvara cave	8½ × 6½
3632	Do.	Do. <i>Sapta-Mūlari</i> in 2 plates in Rāmeśvara cave	8½ × 6½
3633	Do.	Continuation of last	8½ × 6½
3634	Do.	Panel of Mahiśāsura-mardani in do.	8½ × 6½
3635	Do.	Do. marriage of <i>Siva</i> and Pārvatī in do.	8½ × 6½
3636	Do.	Same as last	6½ × 4½



Serial Number.	Locality.	Title of Photograph.	Size of Negative.
3637	Ellorā	Panel of a man with two men of goat heads	8½ × 6½
3638	Do.	Front of Dumar lepā cave	"
3639	Do.	Pillar in back of do.	12 × 10
3640	Do.	Panel of marriage of Śiva and Pārvatī in do.	6½ × 4½
3641	Do.	Do. Śiva and Pārvatī playing <i>Chausar</i> do.	"
3642	Do.	Panel of Lakulīśa in do.	"
3643	Do.	Front of Indra Sabhā cave	12 × 10
3644	Do.	Panel of Indra in do.	8½ × 6½
3645	Do.	Do. Indrāñī in do.	"
3646	Daulatābād	General view of Daulatābād Fort	12 × 10
3647	Do.	The great Minār at do.	"
3648	Ajmer	Rājputānā Museum, sculpture of Brahmā, Viṣṇu and Maheśa	6½ × 4½
3649	Do.	Do. sculpture from Bayānā, Bharatpur State	"
3650	Do.	Do. images from Śirohi State	"
3651	Do.	Do. image of fifty-four-handed goddess	"
3652	Do.	Do. image of Sūrya	"
3653	Do.	Do. sculpture of Sūrya and driver	"
3654	Do.	Do. sculpture of Śiva and Pārvatī	"
3655	Kishangarh	Shrine of Navagraha near Sukhsāgar	"
3656	Salemābād	General view of <i>Chor-bāzārī</i>	"
3657	Do.	Image of Thākurji	"
3658	Thal	Two <i>tīrthambas</i>	"
3659	Rūpnagar	Memorial stones	"
3660	Do.	Sculptures of <i>Nandīśvara-dvīpa</i> in Jaina temple	"
3661	Do.	Image of Sūrya	4½ × 3½
3662	Nosal	Temple of Mātā, general view from N. E.	6½ × 4½
3663	Do.	Do. do. S. W.	"
3664	Do.	Do. shrine door	"
3665	Do.	Do. image of Sūrya in central back niche.	"
3666	Do.	Do. sculpture built into south wall	"
3667	Do.	Do. loose sculptures in	"
3668	Arāī	Temple of Kalyāñjī, general view	"
3669	Do.	Group of sculptures in Jaina temple	"
3670	Do.	<i>Torana</i> in same	"
3671	Do.	Image of Gaṇeśa in <i>Kacherī</i>	4½ × 3½
3672	Do.	Sculpture of <i>Sahasra-līṅga</i> near temple of Mahādeva	"
3673	Pipār	<i>Sabhāmandapa</i> of the temple of Ś'eshji	6½ × 4½
3674	Barlū	Temple of Pārsvanātha, from S. W.	"
3675	Do.	Back view of <i>śikhara</i> of same	"
3676	Do.	Memorial stone sculpture	4½ × 3½
3677	Unstrā	Jaina temple from S. W.	6½ × 4½
3678	Do.	Do. do. S. E.	"
3679	Do.	Group of Memorial stones	"
3680	Sūrpurā	Jaina temple from S. E.	"
3681	Do.	Back view of same	"
3682	Do.	Doorway of same	"
3683	Nādsar	Front view of Jaina temple	"
3684	Do.	Back view of same	4½ × 3½
3685	Do.	General view of temple of Chārḥbhuja	"
3686	Rajlāñjī	General view of step-well	6½ × 4½
3687	Nagar	Do. of four temples	"
3688	Do.	Do. of temple of Rikhabdevji	"
3689	Do.	Temple of Thākurji, front view	4½ × 3½
3690	Do.	Do. do. view from S. W.	"
3691	Khed	Do. Ranchhodji, general view	6½ × 4½
3692	Do.	Do. do. <i>Sabhāmandapa</i> , one view	"
3693	Do.	Do. do. another view	"
3694	Do.	Do. do. pillar in same	"
3695	Do.	Do. do. ceiling in same	4½ × 3½
3696	Do.	Do. do. porch pillars	6½ × 4½
3697	Do.	Do. do. shrine of Bhairava and porch pillars	"
3698	Do.	Do. do. image of Ś'eshāśāyī	"
3699	Do.	Do. do. Jaina sculptures in S. E. corner	4½ × 3½
3700	Do.	Do. Mahādeva, general view	6½ × 4½
3701	Do.	Do. Mātā from S. W.	4½ × 3½



## APPENDIX C.

## List of Drawings prepared and completed during 1910-11.

Serial Number.	Locality.	Title of Photograph.	Remarks.
1343	H y d e r ā b ā d (Sind).	Stone railing round Ghulām Shāh Kalhora's tomb ...	Inked and completed.
48	Ellorā (Nizām's territory).	Figures in Tin Tāl ... ..	Do.
1027	Chāngdeva (East Khandesh).	Ghāngdeva temple, corner elevation of W. wall ...	Completed.
1028	Erandole ...	Pāṇḍava's Vādā, elevation of <i>Mihṛāb</i> from ...	Do.
1029	Do. ...	Do. do. ...	Do.
1030	Do. ...	Details from Pāṇḍava's Vādā <i>Mihṛāb</i> ...	Do.
1031	Balsāṇa (West Khandesh).	Ground plan of temple of Mahādeva No. 4 ...	Do.
1033	Do. ...	Elevation of doorway of do. ...	Do.
1034	Do. ...	Mouldings of marginal ceiling of hall of do. ...	Do.
1035	Do. ...	Pillars from the temple of do. ...	Do.
1036	Do. ...	Ground plan of temple No. 1 ...	Do.
1037	Do. ...	Do. of temple No. 5 ...	Do.
1039	Tavḷāi ...	Do. of step-well at ...	Do.
1043	Jhodgā (Nāsik) ...	Facade of <i>S'ikhara</i> from the temple of Māṇakeśvara ...	Do.
...	.....	Bell-ornament design on rail coping at Bharhut Stūpa.	Copied.
...	.....	Numbering stone drawing for public buildings ...	Copied in ink from pencil.
31	Ajanta (Nizam's territory).	Pillar in cave I ...	Completed.
33	Do. ...	Front door of cave II ...	Do.
111	Do. ...	Do. XVII ...	Do.
134	Do. ...	Two pillars in do. ...	Do.
151	Do. ...	Elevation of cave I ...	Do.
...	Khajarahā (C. I.).	Site plan of Khajarahā Temples ...	Enlarged. Copy completed.
...	Ajanta (Nizam's territory).	Architectural drawing of a hall from an old painting in cave XVI ... ..	Copied.
1355	Sānchi (C. I.) ...	Drawing of a Boat design from a gateway at Sānchi <i>stūpa</i> ... ..	Made out and completed.
1356	Raigad (Kolābā).	Shivāji's tomb ... ..	Do.



## APPENDIX D-

## List of Inscriptions copied during 1910-1911.

Serial Number.	Place.	Position of Inscription.
2533	Ajmer	... Rajputānā Museum, formerly found at Kayadrām in the Sirohi State.
2534	Do.	... Do. formerly found at Piṇḍwārā in the Sirohi State.
2535	Do.	... Do. do. Ajāhari do.
2536	Do.	... Do. do. do. do.
2537	Do.	... Do. do. do. do.
2538	Do.	... Do. do. do. do.
2539	Salemābād	... On a pillar in <i>Chor-bārdī</i> .
2540	Rūpnagar	... On a <i>devī</i> stone to the south of the town.
2541	Do.	... Do. another do.
2542	Do.	... Do. 3rd do.
2543	Nosal	... Inscriptions on memorial stones in the temple of Mātā, one lot.
2544	Arāi	... On a pillar to the north of the <i>sabhāmaṇḍapa</i> of the temple of Kalyāñjī.
2545	Do.	... Do. near the entrance of same.
2546	Do.	... Do. near the shrine door of same.
2547	Do.	... On a sculpture lying in <i>Kacheri</i> .
2548	Do.	... On image of Gaṇeśa in do.
2549	Gailpur	... In <i>Bārdī</i> .
2550	Do.	... In the temple of Śiva.
2551	Pipār	... On a pillar in the temple of S'eshjī.
2552	Do.	... On another do. do.
2553	Bāgoriā	... On a memorial stone in the temple of Mātā.
2554	Do.	... On another do. near same.
2555	Barlū	... Inscriptions on memorial stones, one lot.
2556	Unstrā	... Do. do. do.
2557	Sūrpurā	... On a pillar in Jaina temple.
2558	Do.	... On another do.
2559	Nādsar	... Near the shrine door of Jaina temple.
2560	Rajlāñī	... In the <i>bārdī</i> .
2561	Jasol	... On a pillar in the temple of Thākurjī.
2562	Do.	... On another do. do.
2563	Do.	... On the beam of Jaina temple.
2564	Do.	... On another do.
2565	Do.	... Inscriptions on memorial stones, one lot.
2566	Nagar	... Temple of Rikhabdevjī, in the lower porch.
2567	Do.	... Do. do. upper do.
2568	Do.	... Do. on a beam of the <i>sabhāmaṇḍapa</i> .
2569	Do.	... Do. on another do.
2570	Do.	... Do. 3rd do.
2571	Do.	... Do. 4th do.
2572	Do.	... Temple of Pārśvanātha on the beam of upper porch.
2573	Do.	... Temple of S'antinātha on the porch.
2574	Kheḍ	... Temple of Ranchhodjī, inscriptions on pillars, one lot.

## APPENDIX E.

List of old coins received for the Coin Cabinet of the  
Archæological Museum, Poona, during 1910-11.

## Gold Coins.

- 8 Coins of the Vijayanagara Kings found in the town of Bāsim in the Akolā District, Central Provinces.
- 1 Small gold coin purchased from Mr. Cousens.
- 1 Coin found in the Malābār District, Madras Presidency.
- 1 Coin found in the Mirzāpur District, U. P.
- 1 Coin found in the Goṇḍā District, U. P.
- 1 Coin of the Pāṇḍya King found in the South Kānarā District, Madras Presidency.
- 1 Coin found in the Kamblipur village, Bangalore District, Mysore territory.

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14 Total Gold Coins.

## Silver Coins.

- 9 Coins found in the Kheri District, U. P.
- 2 Coins from Cutch, purchased.
- 1 Coin found in the Shāhājahānpur District, U. P.
- 19 Coins found in the Lucknow District, U. P.

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31 Total Silver Coins.

## Copper Coins.

- 1 Coin found in the Chāndā District, Central Provinces.
- 3 Coins found in the Seoni District, Central Provinces.
- 184 Coins, Greek Parthian, Bactrian Greek, Ancient India, and Mediaeval, purchased.
- 40 Coins of the East India Company, purchased.
- 154 Coins of Miscellaneous Sultāns of Delhi, Mughal and Local Mahammādan States, purchased.
- 93 Coins Dutch East India Company, purchased.
- 449 Coins purchased at Bijāpur.
- 5 Coins purchased at Poona.

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881 Total Copper Coins.

## Lead Coins.

- 2 Āndhra Coins found in the Kārwar District, Bombay Presidency.

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2 Total Lead Coins.

## Treasure Trove.

In an old well of the house of a certain Eknāth Nāgoji of the village of Dighol, tālukā Jāmkhed of the Ahmednagar District, was discovered on or about the 18th day of December 1909 a treasure consisting of—

- |   |     |    |
|---|-----|----|
| (1) Current rupees (cash) of which 2 are of 1885 and 33 of 1840 (in all)    | ... | 35 |
| (2) Old silver coins bearing Urdu inscription of the size of a Shivrāi pice | ... | 35 |



In the same district and in Ahmednagar City itself, in the wall of the Municipal house No. 2526 on the 30th of August 1910, was found a treasure consisting of 75 coins bearing an inscription in Urdu characters and apparently issued by the Emperor Alamgir.

A treasure consisting of an ornament in the form of a strip of gold called *Chittāng* in Marāṭhi of the approximate value of Rs. 28-8-0 was found in July 1909 by one Bābu Bhurya Thākur Burud in a plot of land called "Gachnicha Māl" in the Dolhi assignments granted to the Thākurs of Renishet Bhomoli, a village in the Alibāg tālukā of the Kolābā District.

On the 16th of March 1910 an interesting find of 19 *Chāndwādi* rupees was made by a boy named Hasrya vallad Dhondu Mali while digging in the plot of land leased out for fifty years to one Dharma Maharū in the Gāothān of the village of Jaitane, tālukā Sākri.

In the land locally known as "Halibhoy," situate at the Tadvali Sheri in Salābatpurā in the city of Surat, on the 12th day of August 1910, was found a treasure consisting of 105 rupees—coins of the British realm.

On the 13th day of April 1909 a treasure, *viz.*, one circular gold ring and one curved piece of gold and two silver coins were found buried in the "Khātā" private land of Ratonji Hormusji of the village of Rabdi, tālukā Pārḍi of the same district, but they were found to be of no archæological value.

In Survey No. 135 of the village of Chorgyāchi vādi Nisbat Nive, Petā Mulshi of the Haveli tālukā of the Poona District was found a treasure consisting of 112 silver coins bearing Urdu inscriptions. It may prove of interest from a numismatic point of view.

In the same district at the village of Sonori of the Purandhar tālukā one Genu bin Moru Kāle found in the wall of his house seven small pieces of gold which are of no archæological interest.



## APPENDIX F.

## List of Coins and Antiquities acquired by the different Museums.

The Curator of the Junāgadh Museum reports that 7 old silver coins excavated in the Dhārāgadh Bāgh near the town of Junāgadh were presented to the coin cabinet of that Museum by H. H. the late Nawāb Sāhib of Junāgadh and they are as follows:—  
 3 Gadhiā coins, 1 square coin of Kutbuddin, 1 round coin of Tughlakh Shāh, 1 round coin of Muhāmmad bin Tughlakh, and 1 round coin of Sultān Muhāmmad Shāh.

The Curator of the Watson Museum of Antiquities in Kāthiāwād informs of the following additions to the coin cabinet of his Museum:—

- Rajkot.
- 2 Silver Kshatrpa coins bearing the legend *Rājnah Kshatrapasa Rudrasimha*, i. e., of the Kshatrpa King Rudrasimha.
  - 1 Kshatrpa coin with the inscription *Kshatrapasa Rājnah Mahā Kshatrpa*, i. e., of Kshatrpa King Mahakshatrpa.
  - 1 Kshatrpa coin with incomplete legend *Kshatrpa Rājnah Kshatrpa*, i. e., of the Kshatrpa King Kshatrpa.
  - 53 Early Gupta silver coins of the King Skandagupta Kre (Kra?) māditya.
  - 1 Silver coin of the King Dhira Śrī Kumāragupta Mahendraditya.
  - 19 Silver coins (rupees) of the Muhāmmadan Emperors of Gujarāt minted by the East India Company in the name of Akbar Shāh Bādshāh Gāzi at Ahmedābād, dated H. S. 1234 to 1248.
  - 5 Half-rupees of the same description.
  - 1 With inscription *Mahomed Shāh Hilabi*.
  - 3 Miscellaneous Coins with the inscription *Bādshāhā Gāzi*.
  - 15 Impressions of stone inscriptions were added to the antiquarian branch of the Museum.

Udaipur. The Victoria Hall Museum, as reported by its Curator, received no additions during the year under report.

The Curator and Secretary of the Victoria and Albert Museum, Bombay, reports as under:—“A plaster cast of the casket said to have contained the relics of Gautama Buddha, recently unearthed at Peshāwar, was purchased from the School of Art, Lāhore, and is exhibited in this section. A short history of the original casket has been drawn up to explain its historic interest.

“Specimen of a Burmese goddess captured in the last Burmese war by Captain George Nesbit was presented to the Museum by Mrs. Foxwell.

“Through the kindness of Mr. Vernon F. Bayley, I was able to take six copies of photographs of certain views of old Bombay from prints collected by his father, the late Mr. Justice Bayley, some time Judge of the High Court, Bombay, and I am applying to the Committee of the Byculla Club for permission to copy photographs from the album of views of the city in their possession. I am also making inquiries with a view to collecting photographs, drawings and prints of old Bombay from other sources and so forming as complete a series of the views of the city as it was in the past as can be made.

“From Cambay photographs of the old Factory of the East India Company, which at present is used as a Guest House, and of the old Burial ground of the English have also been produced. I propose to have all these photographs framed and put up in a separate section of the Museum.”

During the year 1910-11 the Bombay Branch of the Royal Asiatic Society's Museum received as an addition to its antiquarian section from the



Administrators of the estate of the late Mr. A. M. T. Jackson, I.C.S., two copper plates which, at present, are with the Government Epigraphist.

**Baroda.**

The Director of the Baroda Museum reports that the following coins were added to the coin cabinet of that Museum during the year under report :—

- 1 Gold Zodiac coin of Jehāngir-Aries,
- 1 do. do. Taurus,
- 1 do. do. Sagittarius,
- 1 do. do. Pisces,
- 2 Gold Indo-Scythian coins of Prince Oorki,
- 1 do. do. Prince Kadphises,
- 1 Gold coin of Khalif Haroon-al-Raschid.
- 1 Silver square coin of Shāhā Jahān with *Kalimā* on one side.

**Bhavnagar.**

The Secretary of the Barton Museum, Bhāvnagar in Kāthiāwād, sends in a blank report.



## APPENDIX H.

## Office Library.

The following is a list of books added to this office library during the year 1910-1911 :—

Bulletin No. 37, Bureau of American Ethnology.

Bulletin No. 38, do. do.

Bulletin No. 39, do. do.

Bulletin No. 45, do. do.

Bulletin No 48, do. do.

List of Publications of the Bureau of American Ethnology with Index to Authors and Titles.

Rules for the conduct of legal affairs of Government.

Annual Progress Report of the Archæological Survey, Northern Circle, for the year 1908-1909.

Annual Progress Report of the Archæological Survey, Burma Circle, for the year ending 31st March 1910.

Annual Progress Report of the Archæological Survey, Frontier Circle, for the year 1909-1910.

Annual Progress Report of the Archæological Survey, Eastern Circle, for the year 1909-1910.

Annual Progress Report of the Archæological Survey, Northern Circle, for the year ending 31st March 1910.

Annual Progress Report of the Archæological Survey, Northern Circle (Punjab).

Annual Progress Report of the Archæological Survey, Southern Circle, for 1909-10.

Resolution reviewing the Reports of Municipal Taxation and Expenditure in the Bombay Presidency including Sind for the year 1908-09.

The Sarva-Siddhānta Sangraha of Śāṅkarācārya.

Descriptive Catalogue of the Sanskrit Manuscripts in the Government Oriental Manuscripts Library, Madras, Vol. VII, *Dharmaśāstra*.

List of Sanskrit, Jaina and Hindi Manuscripts purchased by order of Government and deposited in the Sanskrit College, Benāres.

Catalogue of the Exhibits in the Bhūrising Museum at Chambā.

Descriptive Catalogue of Sanskrit Manuscripts in the library of the Calcutta Sanskrit College.

Catalogue of the Collection of Coins illustrative of the History of the Rulers of Delhi, upto 1858 A.D. in the Delhi Museum of the Archæology.

Manual of Indian Buddhism by H. Kern, Vol. III, Part VIII.

Guide to Bijāpur, Popular and Library Edition.

Catalogue of Coins of Mediæval India, by Cunningham.

Catalogue of Coins of Ancient India, by Cunningham.

Rājavallabha.

Kānārese and English Dictionary.

Shoring and Underpinning Stock, Third Edition.

Practical Sanskrit-English Dictionary, by V. S. Apte.

Report on coins dealt with under the Treasure Trove Act during the year 1909-10 in the Central Provinces.

The Procedure and transactions of the Novascoosean Institute of Science.

Sanskrit Granthānukramaṇī.

Annandale's Concise Dictionary.

Twenty-two volumes of the quarterly Reports of the Royal Asiatic Society, London, commencing from 1st January 1888 to July 1910.



Catalogue of Maps, corrected upto 1st February 1910.

List of Ancient Monuments in Burma, Mandalay Division.

List of Ancient Monuments in the Madras Presidency, 1910.

Monuments of India.

Preservation of the Monuments in India.

Gazetteer of the Bombay City and Island, Vols. I, II and III.

History of the Indian and Eastern Architecture by Fergusson.

Mitchell's Building Construction, Vols. I and II.

Central India Gazetteer Vol. I (4 parts).

Do. Vol. II.

Do. Vol. III.

Do. Vol. IV.

Do. Vol. V (2 parts).

Do. Vol. VI (2 parts).

Bactrian Empire under Greek Dynasties, by Professor Rawlinson.

Statistical Atlas of the Bombay Presidency, 2nd edition, 1906.

Indian Antiquary (current numbers).

Epigraphia Indica (current numbers).

Journal of Indian Art, (current numbers).

The Journal of the Bombay Branch of the Royal Asiatic Society No. 64.

Oriental Bibliography, Vol. XXII, Part II.

Technical Art Series for 1908 with 6 plates and Text.

Annual Report of the Waston Museum of Antiquities, Rājkot, for the year 1909-1910.

Civil Service Regulations, 5th edition, with appendices.

Quarterly List of the Gazetted Officers in the Archæological Survey Departments.

Bombay Quarterly Civil Lists.

## PART II.

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### CONSERVATION NOTES ON ANCIENT MONUMENTS

**Inspected during the year ending 31st March 1911.**



## HYDERABAD (DECCAN).

It is pleasant to be able to record here that the very necessary repairs suggested by Lord Curzon some years ago, to preserve this wonderful group of ancient monuments from further decay, have for the most part been completed and the caves and temples are now in a fair state of preservation. However, there still remains a certain amount of work to be done before they can be said to be in thorough state of repair.

The chief cause of decay in monuments of this kind is due to excessive moisture caused by improper drainage allowing the interiors of the caves to remain partly under water for many months during the year. These caves were originally provided with terraces or flat open spaces in front, the ground level of which was usually lower than that of the floor level of the caves, so that no rain water could possibly find its way into the interiors except through natural fissures in the rock-cut roofs above. The greater part of these terraces still remains, but owing to rocks and debris having fallen from the cliffs above from time to time, the level of the terrace is now often higher than that of the floor level of the cave, so that the whole of the ground floors of such caves must necessarily be under water during the rains. The only remedy for this is to remove the accumulated stone rubbish in front of the caves, and to reduce the level of the terrace, if necessary, by excavation, until the floor level of the cave or its verandah is at least one foot above the level of the terrace. This is a very much better plan than building a low wall straight across the front of the cave to keep out rain water. This latter method should only be adopted when the caves are of minor importance and with a view to economy. But should there be any natural fissures in the roof where water may percolate through into the interior (and, I believe, this does happen in some cases, although I have not yet had an opportunity of inspecting the caves during the rains), such a wall would probably only add to the destruction of the cave unless proper drainage exits were provided at each end in order to run off any water that may find its way into the interior through the roof. I would therefore suggest that the former method be employed wherever and whenever possible.

In those caves where the floor level is well above the level of the terrace or ground line outside, the pillars, columns and sculptures are usually in an excellent state of preservation and need no repairs of any kind. This clearly proves that the cause of decay is due to damp, caused by improper drainage. It is impossible to exaggerate the importance of providing proper drainage wherever necessary. For, unless this provision is made, all the good work that has recently been done in replacing missing columns with new stone pillars will eventually prove so much money and time wasted. An attempt to provide drainage to some of the caves has been made, but the work in most cases has been carried out in such a careless manner that it ceases to be of any practical utility.

I understand that it has been a practice of recent years to lease out certain caves to neighbouring villagers for religious and pecuniary purposes. The result of this is that a great number of interesting and valuable sculptures have been disfigured with daubs of red paint and grotesque ornament, obviously the work of the local artist. This practice should cease and every attempt should be made to remove these disfigurements by scrubbing down the sculptures with soap and hot water. There would be no objection to any of the caves or temples being used for religious purposes as long as the worshippers refrained from altering or disfiguring the caves or sculptures in any way. I was amused to find that the local Hindu carpenters have appropriated the large image of Buddha in the Chaitya cave as their own special deity, to whom they make little offerings and daily worship. Needless to say they have given the idol a liberal coating of red paint and have picked out the leading features in black and white, producing a most ludicrous effect. There is no doubt that the construction of the roof, which is a stone model of a wooden ribbed roof, led them to select this particular cave as their place of worship. Since most authorities agree that



the whole history of Indian Architecture points conclusively to previous construction in wood, it is interesting to find that even these humble village carpenters have observed that this particular cave is a representation of a large wooden-roofed Assembly Hall.

A number of wire-netted doors and windows have been provided to keep the interiors of certain caves free from bats. But as visitors and pilgrims are apt to leave the doors open when they depart, the custodian should be instructed to see that they are all properly closed every day at sun-set.

Many of the decayed and missing columns have been replaced by well-built stone pillars, but it will be necessary to continue this good work for some time to come before some of the caves can be said to be free from all danger of their roofs collapsing. However it will be useless to build any more new pillars until proper drainage has been provided where necessary.

**The Kailasa.**—As an early example of the Dravidian style of Hindu temple on a grand scale, the Kailāsa which dates from the seventh century A. D. is unrivalled, and may justly be considered as one of the wonders of the world. It is a monolith on an enormous scale, the temple being elaborately carved inside and outside, out of a single huge rock left standing after a wide passage had been cut away in the hillside around it. Out of this living rock were cut shrines, porches, columns, halls, steps, galleries, roofs and the most detailed sculptures some 1,300 years ago. Fortunately, it is still in a very fair state of preservation, but petty repairs are necessary to arrest further decay. This can best be done by a systematic filling up of all the numerous fissures, cracks and cavities in the walls, pillars, columns, shrines, porches and in both large and small sculptures, with good sound cement or mortar, properly coloured to match the old stone work. The great gateway or *gopuram*, the large elephants and isolated pillars in the courtyard are in special need of repairs of this nature. The same remarks apply to the outside of the roof which is in urgent need of repairs, as soon as all signs of vegetation have been removed.

A portion of the old painting on the ceiling of the porch in front of the entrance to the *mandapa* of the temple, shows signs of becoming detached and is in danger of falling and becoming lost. It may be as well to remove this portion to a Museum. The work will require considerable care and should be entrusted to the Archaeological Department.

When I visited Ellorā in February last, repairs were being carried out to the galleries on the south side of this temple. These consisted of new pillars to support the roof of the ground floor and a flight of steps. A flight of steps will also be required in order to reach the first floor. These galleries form what one might call a three-storied cave, the uppermost cave opening out on to the main road on the hillside above. This is a small cave having a large square opening in the centre of its floor presumably for providing light and access to the caves below. Owing to its roof having become decayed in front, there is nothing to prevent the surface water of the hill above from pouring into its interior and thence through the large opening in its floor into the caves below. This happens for several months every year, with the result that the floors, ceilings, pillars and sculptures of all the caves below are saturated with water and are in a rotten condition in consequence. It is of little use building new stone pillars below to support the decayed stone floors above, unless provision is made to stop this continual flow of water through these caves during the rains. This can only be accomplished by building a small projecting stone verandah in front of the cave on the hill above and providing proper drainage so that it may be impossible for any rain water to find its way into the interior of this cave. When this is done, the lower caves should be thoroughly cleaned out as most of them are in a filthy condition and are very damp. To make matters worse, the local road contractor has been recently quarrying stone on the hillside immediately above these caves for the last six months, with the result that part of the natural roof above is now reduced to about half its original thickness. It will be necessary to fill up all the holes and pits made by the quarrymen and to give the ground here a proper gradient in order that no rain water may collect at this point. Otherwise in time, the roof will become rotten and collapse. I gave





orders to the custodian in charge of the caves to stop any further stone quarrying in any part of the hill adjacent to the caves. It is amazing to think that the road contractor ever received permission to carry out this colossal piece of stupidity, and it is to be sincerely hoped that the custodian will take every precaution to prevent vandalism of this kind in future. It is of the utmost importance that these particular repairs be carried out before the next rainy season.

**Chota Kailasa.**—This is the name given by Dr. Burgess in his "Cave Temples of Western India" to a similar but smaller monolithic temple situated in the same hill, about a quarter of a mile to the north of the Kailāsa. The name is a little incongruous since the structure in question is a Jaina temple. However since it is obviously an inferior and unfinished copy of the Kailāsa on a smaller scale, the name perhaps is permissible. Owing to want of any attempt at drainage, the lower portion of the temple and its enclosed courtyard are permanently under water. This can only be remedied by cutting a deep channel through the entrance gateway. All accumulated rubbish in the courtyard should be removed, together with all signs of vegetation of any kind. The roof is also covered in rank vegetation; this should be removed and the numerous cracks and holes filled up with properly coloured cement. The interior should be thoroughly cleaned out and wire-netted doors provided to keep out the bats. A proper pathway should be constructed for the use of visitors wishing to inspect the temple, as the present approach is very bad indeed.

It is impossible to exaggerate the importance of taking every precaution possible to safeguard these priceless ancient monuments from further decay and ruin. Of recent years, much has been accomplished in this direction, but much still remains to be done before the work here can be said to have been satisfactorily completed. The chief cause of decay is due to want of proper drainage to the interiors of the caves. In many cases the level of the terrace in front of the caves is higher than the floors of the interiors, with the result that for many months of the year the ground floors of a number of caves are under water; and even when the water eventually evaporates and disappears the interiors are left damp and saturated with corroding mildew. Thus it may be seen that the bases and even shafts of a great number of pillars and columns have entirely disappeared, the ornamental capitals of which alone remain hanging from the roof like gigantic stalactites. In those caves where the floors are above the level of the terrace outside, the pillars and columns are usually in an excellent state of preservation, which clearly proves that the chief cause of decay is due to water being allowed to collect and remain for months every year in the interiors of certain caves.

In order to prevent this, the level of the terrace should be reduced by removing the accumulated rocks and debris now collected in front of a number of caves. This will be no easy task since the quantity of fallen debris may in some cases be estimated by the ton. However there is no alternative of any practical value, except in a few remote cases where the caves are of minor importance, a stone wall about one foot in thickness and varying from two to three feet in height might be constructed straight across the entrance from end to end, in front of the pillars supporting the verandah roofs. Steps on both sides of such a wall would be necessary for the use of visitors wishing to inspect the interiors. In caves where water is known to percolate through natural fissures in the rock above, a wall of this kind would be useless unless provided with proper drainage holes at each end to allow of the water inside escaping. There is no doubt that the proper course is to reduce the level of the terrace in the manner suggested above; this would effectually prevent all possibility of rain water collecting and remaining in the caves. Unless provision is made for this very necessary precaution, the pillars, columns and valuable sculptures will continue to decay until in time, what is now, one of the most interesting wonders of the world will cease to be of any special interest. I noticed that some attempt to drain the fronts of a few caves had been made, but the work had been so badly carried out as to be practically useless.



When proper drainage has been provided it will be necessary to replace most of the missing pillars and columns by carefully built, well-dressed stone pillars, square in plan; the work being carried out in the same excellent manner as the repairs to the missing pillars of the cave-temples at Ellora.

A number of wire-netted door and window frames have been fixed in the rock-cut openings of the most important caves in order to prevent bats from fouling the interiors and damaging the paintings. Owing to the difficulty in getting the wooden frames to fit accurately, a small space has, in some cases, been left between the frame and the adjacent stone-work; the result being that the bats find an easy access in spite of the doors and windows being kept closed. These interstices should be carefully filled up with good sound mortar. A number of the doors and windows have warped so that it is impossible to close them properly. This should be remedied at once and the wire-netting should also be repaired where necessary.

As the doors are not kept locked and are usually left open by visitors when they depart, it is essential that the custodian in charge of the caves be given strict orders to personally see that all doors and windows are closed every day at sunset. Otherwise the caves will always remain infested with foul stinking bats.

The wire fence erected along the edge of the terrace should be repaired where necessary.

### BHOPAL STATE, C. I.

Thanks to the handsome manner in which Her Highness the Begum came forward a few years ago and had the grand old tope put into a sound state of repair, this superb monument with its massive rails and glorious gateways is now in an excellent state of preservation. This is indeed something to feel grateful for, when we consider that this monument dates in all probability from the third century B.C. It is necessary to have some practical knowledge of building construction to fully appreciate the work of repairs carried out under the superintendence of the late Mr. Cook. The huge monoliths which form the posts and rails were all brought from the stone quarry at Phora, a distance of 8 or 9 miles, over a roadless country. The transport of these gigantic blocks of stone was no easy task and many carts were smashed to pieces during their transit. Then there was the difficulty of getting them up the hill and fixing them in position. The same remarks apply to the repairs to the smaller tope which is now in a good state of preservation.

When these repairs were carried out, it was also found to be necessary to build a buttress around the south-west portion of the base of the big tope. Here the foundations had sunk, causing the body of the tope at this point to slip out of position and many of the stone posts to sink into the ground snapping their rails in the process. The question naturally arises as to why the foundations sank? I am inclined to think that the cause is due to want of proper drainage around the base of the tope. The ground here in certain places is lower than the rest of the terrace on which the tope stands, with the result that rain water must necessarily collect around the base for several months every year. This makes the ground softer here than elsewhere and is thus unable to resist the crushing weight of the tope and its massive rails and gateways. On some of the old pillars I distinctly saw flood level marks about nine inches in height which clearly proves that this portion of the ground is under water during the rains. Unless immediate provision is made to prevent this in the future, it is reasonable to suppose that the sinking of the foundations will continue, with the result that in time all the expensive repairs recently carried out may prove so much money and time wasted. If this theory of mine is correct, the new buttress will only tend to increase the evil owing to its additional weight. A few hundred rupees spent now in providing proper drainage to the tope may be the means of saving some thousands of rupees in carrying out repairs in the future. I noticed that a shallow trench had been dug some years ago, presumably with a view to draining this area, but as it is now partly silted up, it is quite useless. Moreover, about half a dozen such drains would be required, and they would have to be masonry lined if they are



to be of any practical use. I hope to be able to visit Sanchi during the rains when I trust the State Engineer will be able to meet me so that we can discuss the matter on the spot and determine where the drains can be placed to the best advantage. We do not want the circular terrace around the tope made unsightly by numerous open drains radiating from the tope like the spokes of wheel. If a fairly broad open gutter, lined with concrete and cement, is constructed around the tope, outside the line of rails, underground water pipes could then be used instead of unsightly open drains.

Many of the paving stones of the perambulation path have sunk deep into the ground; these should be taken up and re-set in good thick beds of concrete. This is important for rain water collects at these points and percolates into the foundations. This path should be put into a thorough state of repair and made as water-tight as possible.

A little more care should be taken in removing small trees and bushes from the surface of the tope. These have been roughly hacked off flush with the masonry. This is not sufficient; the remains of the roots should be carefully cut out as far and as deeply as possible, with a hammer and chisel, and all holes in the masonry thus caused or by missing stones should be carefully filled up with new stones. Only short grass should be allowed to remain on the surface of the dome of the tope, as this is beneficial in throwing off rain water which would otherwise percolate into the body of the tope. It also adds to the picturesqueness of this grand old monument.

A heavy metal strap, with eyelets opposite each gateway, now encircles the lower portion of the tope. This is a very wise precaution, as it not only tends to prevent the tope from bulging, but everything is now ready should any of the pillars of the gateways get out of plumb through their foundations sinking. The pillars of the northern gateway are decidedly out of plumb, but now that they have been strengthened at the back with iron stays, it is to be hoped that this evil will cease. However this cannot be expected unless proper drainage is provided.

The broken image of the large sitting Buddha, at the base of the tope on the north side, should be carefully refixed. At present the head is lying in the lap of the image.

Close to the southern gateway there is the lower portion of a broken shaft of an A'soka pillar. It appears to have been struck by lightning to judge from the extraordinary manner in which the remains of the shaft, although still standing, have been cleft asunder. These broken pieces should be pushed back into their original positions and securely fastened together with a strong metal strap, painted the same colour as the stone. The beautiful lion capital which once adorned this pillar, is now standing in a line of broken sculptures opposite this gateway on the far side of the terrace. It should be brought back to its original site. That is to say, a neat masonry pedestal about three feet high should be built close to the broken shaft, and the capital set up upon it, so that visitors may see and know that it was here that the great Emperor A'soka, whose rule extended practically over the whole peninsula, erected this beautiful column. According to Cunningham these pillars or columns of A'soka were usually erected before a *stupa* or tope was actually built. So, as the date of this particular pillar has been assigned by scholars to be 250 B.C., we may presume that the actual building of the tope did not take place until some years later. The variation in the excellence attained by the different sculptors who ornamented the four gateways or "*toranas*" of the tope tends to prove that this work must have been carried out at different periods. This becomes particularly obvious when we compare the sculptures of the great tope with those of the smaller one on the hill-side below. As a rule, the earliest sculptures yet discovered in India show a marked superiority in the artistic ability of the sculptor and a distinct classical influence which is almost entirely wanting in later work.\*

\*I look upon the capitals of A'soka's pillars as the oldest and best executed works of art yet discovered in India. They are no doubt the work of Persian or Assyrian sculptors who were specially employed by A'soka for the purpose. Their style and execution is superior and more dignified than the later work of the Gāndhāra School.



The large iron winch and old mortar wheel lying on the terrace, although exceedingly useful instruments in carrying out repairs, are not things of beauty and should be removed out of sight. Any pits and holes in the terrace should be filled up and levelled.

On looking over some old photographs of the tope taken by my predecessors some years ago, I was astonished at the rapid increase of jungle growth around the topes. This is a great pity, as the proper setting for such magnificent monuments is parklike surroundings; that is to say, the compound and the terraces should be entirely free from jungle growth and rank vegetation, grass alone being allowed to grow, with here and there a few large and stately trees, but not too many of them, and even these should not be allowed to remain if they come within a radius of fifty yards of the topes. There are few ancient sites in India which lend themselves so favourably to being artistically laid out as this one. Imagine the cromlechs at Stonehenge surrounded by scrub jungle and stunted trees and one can form some idea as to how the topes at Sanchi might be improved by the clearing of the site.

The question of a sculpture-shed and enclosure for the housing of the numerous broken sculptures, inscribed stones and pillars, is, I understand, under consideration, so there is no necessity for me to dwell upon the subject here. At present most of these valuable antiquities are doing duty as an enclosure wall around the terrace of the big tope. It is to be sincerely hoped that this wretched state of affairs will not be allowed to remain for long.

## BOMBAY PRESIDENCY.

### Thana District.

The first work required to be taken in hand with regard to these caves is the construction of a road, or at least a proper cart track, from Borivli Railway Station to the foot of the hill where the caves are situated, a distance of about five miles. At present an infamous track is the only means of approaching these interesting old monuments from the railway.

The notice board warning visitors to abstain from defacing or injuring the caves requires repainting and re-lettering. I noticed one cave full of interesting basrelief sculpture which had been converted into a modern Hindu shrine, with the result that the sculptures have been completely ruined with daubs of red paint and charcoal lettering, etc. It is essential that a proper custodian be appointed to look after these caves in order to prevent visitors from scribbling or cutting their names on the walls, pillars and sculptures, or pilgrims from defacing the images with red paint or lighting fires for the preparation of their food inside or in close vicinity to the caves. When I inspected these caves on the 17th November 1910 I found at least fifty pilgrims there, who had arrived the night before, but there was no one in charge of the caves. I was shewn a small cave which had been converted into a dwelling for a custodian, but it was occupied by a particularly dirty looking tramp who informed us on enquiry that there was no custodian in charge of the caves.

There would be no objection to pilgrims and others taking shelter in the caves during the day or night, as long as they lit no fires inside and left the place clean when they departed and refrained from defacing the sculptures. But this can only be enforced by a residential custodian.

The caves require to be re-numbered in white paint, care being taken to number them neatly and in such a manner as to prevent the number appearing in a photograph of a front elevation. This can be done by placing the number on the side of a wall or pillar and not on the front of it. The caves should be numbered in the order given in the site plan accompanying the description of these caves in the Bombay Gazetteer, Thana District, Volume XIV, published 1882.

The outer entrance to the large Chaitya cave has been partly filled up with blocks of stone. These should be removed and the ground in front cleared



of rubbish and levelled. Originally a flight of 4 or 5 steps led up to this entrance from the terrace below, now overgrown with rank vegetation. The ground should be excavated and removed down to the original line of the lowest step which is the original level of the terrace. If any remains of the old *stūpas* which apparently once existed on this terrace should be found when removing the accumulated rubbish, their sites should be carefully preserved so that visitors may see where they once existed. The terrace should be cleared and levelled on both sides of the entrance as far as possible in order to show as much of the old terrace as may exist.

All rank vegetation growing immediately in front or in close vicinity to any of the caves should be removed and the interiors of the caves kept clean.

The first impression conveyed to one's mind on approaching this fine old Siva temple is that it appears totally neglected and uncared for. This impression is created by the untidy state of the compound which is strewn with numerous pieces of stone, broken sculptures, remains of cooking-fires, old papers and other rubbish, the whole enclosed with a very dilapidated compound wall and a decayed flight of steps leading down to the stream on the west side. Many of the sculptures and memorial stones scattered about are worthy of preservation and should be placed in the entrance porches which surround the temple on three sides; here they would be protected from the effect of rain and sun. The loose stones might be utilized in building up the compound wall and also in making a line of stepping-stones across the stream for the use of visitors who now have to walk along the bank of the stream until a negotiable place is found suited to his or her age and agility. The tree growing on the south-east side of the building should be cut down and the large boughs of the big tree on the north-east side which now overhang the temple should be removed. The same remarks apply to vegetation in the compound wall and on the temple itself. All small trees and rank vegetation adjacent to the building or its compound should be destroyed. The entrance into the compound on the east side is in a most dilapidated condition and, I think the fallen pillar here, might be set up and some attempt made to improve the condition of the approach on this side. Rubble masonry, set dry, is quite good enough for the purpose, as the main object is to retain the original outline of the old entrance and the compound walls and to preserve at the same time what little remains of the ornamental portions.

The interior of the roof of the main hall of the temple and also of the ceilings of its porches are for the most part in a cracked and dangerous condition. Wooden struts with plates have been erected where necessary in order to prevent these portions of the building from falling in. Although not objects of beauty, these posts are a necessity, but they require immediate attention as some of them have fallen down, possibly they have been knocked down by cattle, as I noticed unmistakeable signs that cattle are in the habit of coming into the compound owing to the want of a proper wall to keep them out. The rotten post in the north porch should be renewed.

As this monument is not of sufficient interest or value to justify the expense of appointing a special custodian to look after it, I would suggest that it should be inspected as often as possible by an official of the Public Works Department, who should submit a report when any repairs become necessary.

### PRESIDENCY DISTRICT.

Great progress has been made in repairing and renewing the decayed and missing pillars supporting the roof of these popular  
**Elephanta Caves.** caves. Perhaps the pleasant sea trip to the island and their unique and beautiful situation have as much or more to do with their popularity than their archaeological interest or historical value.

A new rustic shelter has been erected close to the caves for the use of visitors. Formerly a dilapidated old shed was the only accommodation available for those who wished to rest or take refreshments.



## Dharwar District.

Haveri.

The beautiful stone temple of Siddheśvara, is in a good state of preservation. Only petty repairs are now required.

There are a number of inscription and memorial stones scattered about the compound, some of them are leaning against the side walls of the small shrine on the south side of the temple. These should all be collected and set up in the front porch of the temple, otherwise they may get damaged or the villagers may remove them to decorate their own houses.

Hubli.

There are five or six small masonry tombs erected to British officers and men who died at Hubli in 1818. These are situated just outside the city by the road side. The tombs require repairs, plastering, white-washing and in some cases new inscriptions are necessary and the plot of ground on which the tombs are situated should be enclosed with an iron standard and wire fence with a gateway leading on to the main road.

Dambal.

The Temple of Dodda Basavanna is in fair condition but the following repairs are necessary. The large cavities in the north-west and front of the sanctum tower outside, should be built up in plain block in course stone work following the same lines as the old work but without any attempt at ornamentation. The cavity in front of the tower has at some period been roughly repaired, but this work should be dismantled and done properly. There is any quantity of stone for this purpose lying about the compound so the repairs will not be of a costly nature. The loose stones lying on the roof should be replaced if possible in their original positions when the repairs to the tower are in progress and the necessary scaffolding is available for this purpose.

The circular opening over the sanctum entrance and the openings in the room containing the large image of the bull Nandi should be closed with small mesh wire-netting and the temple door should be kept closed at night otherwise the place will always be infested with bats.

Gadag.

Here there is a very fine group of early Hindu temples dating from the ninth century A.D., in the Dravidian style. They are conspicuous for their elaborate carvings and sculptures, both without and within. One of them is dedicated to Sarasvatī, goddess of learning. The finest part of this temple is its porch, which contains some exquisitely carved pillars. The carving on the stone door-frame of the sanctum is beyond description. Only at the temple of Kāśivīśveśvara at Lakkundi, a village seven miles from Gadag, have I seen any stone-carving to compare with it.

Fortunately the Public Works Department have put these temples into a sound state of repair. Only petty repairs from time to time will now become necessary in order to save them from further decay.

Lakkundi.

Temple of Kāśivīśveśvara: The platform on which the two shrines stand has been repaired and this work should be completed all round the temple, following the line of the old platform. In order to do this, the modern mud walls which now encroach on to the old platform on the south side should be removed.

The unsightly blocks of stone that have been placed at the entrances to keep out cattle should be removed.

Provide wire-netted teakwood doors to all door-ways and remove the unsightly iron bars now fixed in the entrance on the south side. The door-frames should be fixed inside the temple and in such a manner as to show as little as possible from outside. These doors should be provided with hasps, clasps and padlocks and the doors kept locked. The key being in the custody of some village official, to be appointed by the Public Works Department,



**Nanneśvara Temple :** Remove the blocks of stone set up in front of the steps of the platform.

Provide wire-netted teakwood doors to the doorways of the temple as mentioned above.

### BIJAPUR DISTRICT.

**Gol Gumbaz.**—The holes in the outside of the dome which originally held large iron rings, should be closed and cemented over to keep out the rain water and to prevent the parrots from destroying the masonry.

The two entrances into the whispering gallery should be provided with teakwood door-frames covered with small mesh wire-netting to keep out bats and birds which still foul the interior in spite of the wire-netting that has already been provided over other openings into the interior.

The names and school-boy scribblings on the walls, etc., should be removed, for if left, they only encourage other visitors to do the same.

**Jāmi Masjid.**—When I inspected this building on the 24th November 1910, I found repairs being carried out to the finials of the minarets around the large dome. When these repairs are finished no further repairs appear necessary. I think it would improve the appearance of the compound if all the trees were removed and only grass allowed to grow which should be kept short.

**Aśār Mahāl.**—The costly repairs to this building, suggested by my predecessor, Mr. Cousens, are in progress and it is to be hoped the work will be finished before the rains, as the building at present is without a roof.

**Ibrāhim Rauza.**—The corbels supporting the cornice of the mosque should be renewed and repaired where necessary in the same excellent manner as that portion which was restored a few years ago. Unless this work is carried out the ornamental surface of the wall below (which is only of plaster) will become ruined. As well, the building at present looks most unsightly with only half its cornice repaired and gives an unfinished appearance to the very excellent repairs already carried out by the Public Works Department.

These beautiful old cave temples with their magnificent carvings and interesting sculptures, are in an excellent state of preservation, having been well cared for by the Public Works Department. Fortunately the sculptures and images here have not been defaced by pilgrims and others to any serious extent. It is to be hoped that the two custodians in charge will continue to carry out their duties in this direction in the future as well as they appear to have done in the past.

Beyond completing the petty repairs to some of the old temples on the banks of the lake, suggested by my predecessor, no further repairs are necessary.

A. H. LONGHURST,

Poona, 30th June 1911.

Superintendent, Archæological Survey,  
Western Circle.



# PROGRESS REPORT OF THE ASSISTANT SUPERINTENDENT.

## JODHPUR STATE.

Last year's report ended with the description of Medtā, where I was about the close of March 1910. The official year no doubt terminated with that month, but my touring season continued till the end of April following. This month I was occupied with inspecting old places that remained to be visited in the Medtā and Bilādā districts of the Jodhpur State. The first of these that I visited was Kekind, fourteen miles S.S.W. of Medtā. It was conferred

Kekind.

but two years ago as *jāgir* by the late Mahārājā Sardārsingh on his prime minister Pandit Sukhdeo

I\*. Prasād and has since been called Jasnagar after Jaswantsingh, father of the late prince. Here I found an ancient Śaiva temple of the 10th century (Photos. Nos. 3555-57). It faces the east and consists of a shrine, hall and three porches. Of these last that on the east only is accessible, the others being closed. The figures on the exterior of the shrine are all without exception disfigured. The principal niches are empty, but that on the south contains a modern image of Hanūmān recently put up. The niches are well carved and at the bottom of the side pilasters are the images of Gaṅgā and Yamunā. In addition to the *Aṣṭadīkṣpālas*, the *Aṣṭa-mātrīs* or the eight Divine Mothers are also carved. The only gods that are figured are Narasimha on the north and Natesvara or Siva dancing on the west. In a niche at the south-west corner of the *sabhā-maṇḍapa* is a curious sculpture of apparently a female with a child on her lap (Photo. No. 3561). It certainly represents Kṛṣṇakrodā, i. e., Yaśodā with the infant Kṛṣṇa. A similar image has been found in the Gaḍarmal temple at Pathārī, Central Provinces, but here Yaśodā is shown as lying down. The friezes on the pillars on the *sabhā-maṇḍapa* immediately below the domical ceiling are decorated with scenes and incidents from the life of Kṛṣṇa (Photos. Nos. 3558-59), and amongst these is one exactly like this. Others that can be easily identified are Kṛṣṇa carried by Vasudeva, Kṛṣṇa stealing butter, Kṛṣṇa suckling Pūtānā to death and so forth.

2. In the *sabhā-maṇḍapa* are no less than four inscriptions, one of which is well-nigh gone and the others more or less illegible. The earliest consists of three parts. The first is dated *Samvat 1176 Vaiśākha sudi 15 Guruvāre*, and records that on this day which was the day of a lunar eclipse was made some grant to the god Guṇeśvara by the Rajpūt (*Rājaputra*) Rānā Mahipāla and the *Chāmhamāna* (Chohān) Rudra of Kishkindha (Kekind). The second part of the inscription is dated *Samvat 1200 Chaitra sudi 14 Somavāre*, and speaks of a grant to Guṇeśvara by one Chopadeva. The grant consisted of one *hāraka* of wheat (*godhūma*) from each *arahatta* or machine well. The third part has the date *Samvat 1202 Chaitra sudi 14 Gurau*, and records two separate grants of Rānī Śrī-Sāmvaladevī and Rānaka Śrī-Sāhanapāla (Inscription No. 2529). The second inscription bears the date *Samvat 1178 Chaitra va 1*, when Mahāmandalika Śrī-Rānaka Piplarāja and Śrī-Rāmbāmu-sakadevī were ruling at Kishkindhā (Inscription No. 2527). The third simply

\* Classification of monuments for conservation purposes is as follows :—

- I.—Those monuments which from their present condition and historical or archaeological value ought to be maintained in permanent good repair.
- II.—Those monuments which it is now only possible or desirable to save from further decay by such minor measures as the eradication of vegetation, the exclusion of water from the walls, and the like.
- III.—Those monuments which from their advanced stage of decay or comparative unimportance it is impossible or unnecessary to preserve.

The monuments in classes I and II are further sub-divided, thus—

I (a) and II (a).—Monuments in the possession or charge of Government or in respect of which Government must undertake the cost of all measures of conservation.

I (b) and II (b).—Monuments in the possession or charge of private bodies or individuals.



gives the date Samvat 1224, and makes mention of three separate grants to the god Guṇeśvara, one by *Mahāmandaleśvara* Śrī-Jasdharpāla, the other by the Mahājanas, and the third by the Siras (cultivators) (Inscription No. 2528).

3. The temple is now dedicated to Nilakanṭha-Mahādeva, but the name of the god was undoubtedly Guṇeśvara in the twelfth century as is clear from the inscriptions. But I have no doubt that it was originally dedicated to some goddess as appears from the figures of the *Aṣṭamātrīs* on the outside walls of the shrine. Probably the sculpture of Yaśodā-Kṛishṇa lying in the hall and which has just been referred to was originally placed in the sanctum and was the object of worship there, especially as all the figures on the friezes belong to the life of Kṛishṇa.

### III.

4. Close beside this temple is another, a Jaina one facing the north (Photo. No. 3562). It is dedicated to the Tirthamkara Pārśvanātha. Excepting the ceiling of the *sabhā-maṇḍapa* (Photo. No. 3563) and a few pillars, everything is modern. The former are a twelfth century work, and the latter belongs to the time of the inscription engraved on a pillar of the hall (Inscription No. 2526). It refers itself to the reign of Gajasimha, son of Sūrasimha, grandson of Udayasimha and great grandson of Malladeva of the Rāṭhauda (Rāṭhoḍ) dynasty. Malladeva is of course Māldev. With regard to Udayasimha it says that Akabbara (Akbar) of the family of Babbara (Babar) conferred the title Śāhi on him and that he was generally known as *Vṛiddharāja* because he was the oldest (*vṛiddha*) of the contemporary kings. *Vṛiddharāja*, of course, corresponds to *Moṭā-rājā*, by which name he was better known than by Udayasimha itself. But he was called *Moṭā-rājā*, not because he was the oldest of his contemporary kings but simply because he was the fattest. The inscription then speaks of one Jagā, residing in Kekind, who was an Osvāl by caste and belonged to the Uchitavāla *gotra*. Uchitavāla is now known as Usatvāl. His son was Nāthā, and the wife of the latter Gūjara-de. From them sprang Nāpā, who married Navalā-de. They had five sons called Āsā, Amṛita, Sudharmasimha, Udaya, and Sādūla. Āsā's wife was Sarūpadevī, of whom were born Virādāsa and Jivarāja. Amṛita's wife was Amolika-de, who had the sons, Manohara and Vardhamāna. Sudharmasimha's wife was Dhāralade, and Udaya's Uchharāṅgadevī. With these members of his family Nāpā made a pilgrimage to Ujjayanta and Śatruñjaya in V. E. 1659. Arbudagiri, Rānapura and Nāradapurī in the country of Śivapurī were visited in V. E. 1664. Arbudagiri is of course Ābū. Rānapur is six miles to the south of Sādaḍī in the Bālī district. Nāradapurī is Nāḍol in the Desūrī district. Śivapurī, I am told, is the Sanskrit of Sirohī which formerly included Goḍvād also. On the third of the bright half of Phālguna in V. E. 1666, Nāpā and his wife commenced the *tura-vrata* with gifts of silver. In 1665 Nāpā caused to be constructed the *mūla-maṇḍapa* and the two side *chatuskikās* of the temple. The *sūtradhāra* or architect employed was Toḍara. Through the orders of Vijayadevasūri of the Uchitavāla *gotra* and the rising sun to the (pontific) seat of Vijayasena, the head of the Tapāgachchha, the images of the temple were consecrated by the *vāchaka* Labdhisāgara. The *prasasti* was composed by Udayaruchi, pupil of Vijayadeva, written by Sahajasāgara and Jayasāgara, and engraved by the *sūtradhāra* Toḍara.

5. It thus appears from the inscription that additions to the temple were made and new images set up and consecrated in V. E. 1665 or 1666. But the age of the original temple is determined by a small inscription incised on the old *Charaṇchoki* or pedestal of the image of the Tirthamkara in the shrine. It is dated Sam. 1230 *Aṣṭādha sudi 9*, and speaks of the consecration of an image of *Mūlanāyaka* in the temple of Vidhi in the town of Kishkindha (Kekind) through the orders of Ānandasūri. The temple thus was originally dedicated to Vidhi and not to Pārśvanātha as it is now.

### II.

6. About three miles north-east of Kekind is the village of Bhavāl, on the outskirts of which is a temple dedicated to Mahākālī. It was originally a *pañchāyatana*, but the attendant shrines have now suffered greatly. The main temple faces the east. On the dedicatory block of the shrine door is Viṣṇu; on his proper right is



Brahmā, and left Siva. Above on the frieze are the *Navagraha*. Inside is an image of Mahākālī with twenty hands and on her proper left Brahmāṇi. Both are swathed in clothes and are much later images. On the outside walls of the shrine are only three niches facing the north, west and south. The first is occupied by Mahishāsūramardini (Photo. No. 3565) and the third by Gaṇeśa. In the west, i. e., the back niche, is a curious figure with three faces and six hands and in which Sūrya, Mahādeva and Brahmā appear to have been blended (Photo. No. 3566). The upper right and left bear lotus-stalks with flowers. The lower right two are broken off. Of the lower left two the upper holds a snake and the lowermost a pitcher. A waist band (*avyāṅga*) and a neck-tie reaching down to the middle of the breast have been carved. The central face has a crown, and the remaining bear matted hair. Nandi and Sūrya's two wives may be seen near the bottom, but the swan, Brahmā's vehicle, cannot be traced. The pillars of the *sabhā-maṇḍapa* are of the Solanki period. The exterior of the shrine, especially the spire, is plastered. In front of the temple and detached from it is a structure, in a dilapidated condition, which looks like a *gopuram*, and touching this last are two shrines which excepting the spires are well preserved. Against the *gopuram* wall has been built a shabby mud chamber which is occupied by a Gosāvi (Photo. No. 3564). The inside rooms of the *gopuram* also are used as cattle-sheds.

7. The *terminus ad quem* for the age of this temple is settled by an inscription found in it. It commences with the date *Samvat 1170 Jyeshtha vadi 10*. The temple cannot thus be later than the 11th century. Another inscription found there has the date *Samvat 1380 varshe Māgha vadi 11*, and contains the names of some *sūtradhāras* or masons. This shows that some repairs were done to the temple about the middle of the 14th century.

8. Eighteen miles west of Bhavāl, is Bīṭan which was once famous for a spacious lake, of which only a small sheet of water now remains. There is one *dohā* which refers to this lake and which is in the mouth of the people. It is : *Bādala baḍo talāv samanda khināyo Sāmkhalā ! Bāi tanej nāmca Bīṭalagāma vasāviyo* ॥ This means that a Sāmkhalā prince dug out this *talāv* called Bādāl and the village of Bīṭal was founded by his daughter. Just near this *talāv* beneath a tree are three old *tīrthambas* (Photo. No. 3567). One of these is inscribed, but the inscription is somewhat abraded. The date *Samvat 1002* is certain, and it speaks of the erection of a *govardham* by a person whose name is lost. *Govardhana* appears to be the old name of *tīrthamb* as it occurs in several inscriptions on old *tīrthambas*. Why it was so called is, however, not clear.

Six miles north-west of Bīṭan is Khavāspurā, so called after Khavāshkhan, general of Sher Shāh, who had encamped there while pursuing Māldev's Rānī, popularly known as Rūṭhī-Rānī. The tomb of Khavāshkhan and the remains of his palatial buildings may still be seen here. About a mile to the north-west of the village are the ruins of a temple of Mahādeva of the 15th century (Photo. No. 3568).

9. About four miles to the west of Khavāspurā is Chokḍī, which is celebrated for the temple of Bhūteśvara-Mahādeva. This can hardly be called a temple. It is a small natural cavern utilised for that purpose. It is said that Rāvaṇa, the enemy of Rāma, was born at Rāvānī, which is not far from Chokḍī. Rāvaṇa came to the cavern-temple of Bhūteśvara, and began to perform religious austerities. He cut off one of his heads and placed it on the *liṅga* as a present to the deity. But Mahādeva was not propitiated. A monkey was jumping on a tree close by, and a dry twig of it rushed into his anus. The monkey was forthwith killed, and his entrails which had spread on a branch of the tree soon dried up. When a violent gust of wind was blowing, a sort of music emitted from the dried entrails which immensely pleased the god, who burst out laughing. The monkey was immediately restored to life and made immortal. Seeing this Rāvaṇa operated on one of his hands, took out the veins and formed them into a musical instrument called *Rāvaṇa-hattā*. He began to play upon it, and Mahādeva commenced dancing. The deity became propitiated, and asked Rāvaṇa to choose a boon. Rāvaṇa asked for a kingdom of 14 *chokḍis*, which gave the village the name of Chokḍī.



10. The object worshipped here is a *līṅga*, on the top of which is sculptured a projecting head (Photo. No. 3569), which is said to be the one which Rāvaṇa at first offered to Mahādeva. The tree on which the monkey was killed no longer exists. Other images and sculptures brought from elsewhere have been thrown here pell-mell. One of these is an interesting but rather worn-out figure of Pārvatī performing penance (Photo. No. 3570).

11. About four miles to the north-west of Chokdī is Khāngtā. Here are the ruins of an old *talāv* said to have been built by Nahadrāv paḍiār. I have elsewhere said that by

#### KHANGTA.

this Nāgabhaṭa II of the imperial Pratihāra dynasty is meant. On the banks of the *talāv* an inscription of this prince, I was told, was existing ten years ago. But it could not be traced when I was there. On the northern outskirts of the village is an ancient step-well (Photo. No. 3571) finished according to an inscription near it on Thursday, the 1st of the bright half of Māgha in the [Vikrama] year 1558. It was built by Jagamāla, son of Dhainnā and Bāi S'ri-Bhināni. Dhainnā, we are informed, was the son of Rūpasimha, a Bhāṭirāja and belonging to the Yādava dynasty.

12. From Khāngtā I proceeded to Bhundānā, where my tour for the year 1911 ended. Here is a magnificent old temple of the 10th century. It faces the east and appears to

#### BHUNDANA.

have originally consisted of a shrine, hall, porch and circumambulatory passage. In the shrine is a *līṅga*, which is worshipped, and behind it an image of S'iva. In the principal niches on its exterior facing the north and south are Mahishāsuramardini (Photo. No. 3573) and Gaṇapati. In the back principal niche is a curious figure with four hands and seated on a lotus throne with two lions at the two ends. The lower two hands are placed one upon the other and resting on the soles of the feet. The right upper hand holds a mace and the left upper a discus. On the head is a crown. A similar figure was found by me four years ago at Devāṅgaṇa on the south-west side of Mount Ābū. And as this last image was found amongst the figures of the different *avatāras* of Viṣṇu, I had then concluded that it was of Buddha, the 9th incarnation of that deity. Since I wrote about it, I had occasion to go to Chitorgadh. While inspecting Rāṇā Kumbha's Tower there, I noticed on the outside walls an exactly similar figure, beneath which, like most of the figures there, the name of the divinity had been inscribed. This name I read to be Buddha. No doubt need, therefore, be now entertained as to all these images being of Buddha, the 9th *avatāra* of Viṣṇu. Besides the principal niches on the exterior of the sanctum, there are others which are smaller. These last are occupied by the *Aṣṭa-dīkṣālas*, who excepting Kubera do not call for any remark. And the only noteworthy point in connection with this Kubera is that his *vāhana* here is the ram.

13. Our next touring season commenced early in January this year, and, in company with the Superintendent, I visited the

#### AJMER.

Ajaṇṭā and Ellorā Caves. Soon after finishing this tour in the Nizam's territory, I resumed my usual work in Rājputānā and commenced it with a visit to Ajmer. The important of the new inscriptions and sculptures brought to the Museum here were copied and photographed. The former were all found in the Sirohi State. Of these no less than four were discovered at Ajahārī. One of them dated *Saṃvat 1202 varshe Māgha sudi 14* Some refers itself to the reign of the *Mahāmaṇḍaleśvara* Yaśodhavaladeva of the Pramāra dynasty, and records some grant of *yava* grain from her own *jāgīr* land (*bhoga*) by his wife Saubhāgyadevi of the Chaulukya family (Inscription No. 2535). Yaśodhavaladeva was the father of the celebrated Dhārāvarsha and was no doubt the prince who killed Ballāla of Mālwa, an enemy of Kumārapāla. The second commences with the date *Saṃvat 1240 Vaiśākha sudi 3* Some, when Dhārāvarshadeva was reigning at Chandrāvati (Inscription No. 2536). It speaks of the grant of an *arahatṭa* (machine-well) by the prince (*kumāra*) Pālhanadeva, and the crowned queen (*patṭa-rāṇī*) Sigāradevi is no doubt the same as Sringāradevi, whom a Jhādoli inscription represents to have been the queen of Dhārāvarsha and daughter of one Kelhana who can be no other than the Mārwar Chāhamāna king of that name. The third is dated *Saṃvat 1296 varshe Phālguna sudi 14*, and refers itself to the reign of some king



whose name is lost. The fourth gives the date *Saṃvat 1223 Phālguna sudi 13 ravan*, when Śrī-Raṇasīdeva was reigning at Chā(m)dāpallī. Chāmdāpallī is probably identical with Chandrāvati, the capital of the Paramāra kingdom. Raṇasīdeva is here called *Mahāmaṇḍaleśvara*, but he is also styled *Rājakula* further in the same inscription. This shows that he is to be identified with Rāvaḷ Raṇasīmhadeva of the Guhilot dynasty ruling over Mewār. The inscription states that some grants of *arahaṭṭas* and *drammas* were made to the god Kākaleśvara in Ājāri by the *Panch* (*pañchakula*) consisting of Jagadeva and others. Of the remaining two inscriptions one was found at Kāyadrā and the other at Pīṇwārā. The first, dated *Saṃvat 1220 Jeshta sudi 15 Śana-dine Soma-parove*, refers itself to the reign of *Mahārājādhirāja Mahāmaṇḍaleśvara Śrī-Dhāravarsha-deva*, and records a grant made by the king to *Bhaṭṭāraka Deveśvara*, the *pujārī* of the god Śrī-Kāśeśvara (Inscription No. 2533). *Kumvara Pālhaṇa-deva* and *Talāra Pethaḍa* have been asked to exempt him from *Phula-hali* and *Jūnidāpa*—no doubt some kinds of cess of which we now know nothing. This is unquestionably the same Pālhaṇa-deva as that mentioned in Inscription No. 2536. The inscription found at Pīṇwārā furnishes the date *Saṃvat 1274 Māgha-Phālgunayor = madhye Soma-graḥaṇa-parvaṇi*, speaks of Dhāravarsha, son of Jasadhavala of the lineage of Śrī-Dhomasarāja as reigning, and records some grant of one Rāṇā Vaijā, son of Vjesirāha and Lakhamasiha, son of Ānā, a Rāṭhaūḍa of Hāthiūṇḍī (Inscription No. 2534). The expression 'Rāṭhaūḍa of Hāthiūṇḍī' means that he was a Hāthūṇḍī, the name of a clan amongst the Rāṭhods. This name is derived from Hāthūṇḍī (Hastikūṇḍī) in the Bāli district, Jodhpur State, where an inscription of a Rāshṭrakūṭa family was found.

14. Of the new sculptures brought to the Rājputānā Museum, two or three only call for some remark. One of these is a curious image of Pārvaṭī. It was, like four other sculptures, found in the Śirohi State, and all were lying outside the Museum exposed to the mercy of the elements when I was there (Photo. No. 3650). Here Pārvaṭī is standing on a lizard. She has four hands, holding a rosary, a ladle, a lotus and a pitcher. On one side is a *liṅga* and on the other a figure of Gaṇapati. Above are seven busts forming the border of the nimbus behind her head. Attention may also be drawn to two new images of Sūrya. The peculiarity of these is that a sword is sculptured as going right across the body of the Sun from behind (Photo. No. 3652).

### KISHANGADH STATE.

15. From Ajmer I went to Kishangadh, and spent nearly a month in exploring the State. Kishangadh was founded by **KISHANGADH.** Mahārāja Kishansingh in V. S. 1668. He was a son of Udayasingh alias Moṭārājā and a co-uterine brother Sūrsingh of Jodhpur. The minister and brother-in-law of the latter was Goindas, a Bhāṭī, who was inimically disposed towards Kishansingh. Kishansingh's *jāgīr* was at first Āsop. But the rich town was wrested from him, and an insignificant village called Dudoḍ was given instead. He was similarly staying at first in the fort of Jodhpur, but through the machinations of the Bhāṭī was forced to live in *taletī* or the suburbs below. He was also getting a daily pittance of Rs. 10, but this also was stopped. His condition becoming unbearable, he one day went up on the fort for an interview with his brother king. But the Bhāṭī secretly managed to inform the king that Kishansingh was coming with a sinister purpose. No audience was, therefore, granted. He left Jodhpur and went to his *jāgīr* place Dudoḍ. But fearing that the Bhāṭī would pursue him thither too, he left Dudoḍ and went to Medtā. Here he appointed one Sārdūl, a Pancholi, his *Vakil*. From Medtā he repaired to Ajmer, which was held by Akbar's Subedār Nabāb Murād Ali. The latter sent him to Delhi, and Akbar's son Jehangir granted him Hīṇḍaun as *jāgīr*. Jehangir's Begam was once going on pilgrimage to the *dargāh* of Khwajah Muin-ud-Din Chisti, and her escort was headed by Kishansingh. Between Setholav and Ajmer her treasury was being pilfered by Mers, purposely set on by Bhāṭī Goindās. But Kishansingh fell on them and dispersed them, and brought back the whole treasury. For this act of bravery he was given the four districts of Salemābād, Setholāv, Arāi and Badnor. On his way back from Delhi he halted near the billof Rājārdā. The chief of Setholāv called



Dudāji, who was of the Ghadsot clan (a *sākhā* of Rāthod), invited him to dinner, but Kishansingh managed to get Dudāji's men drunk and massacred them. Dudāji's queen, before becoming *sati*, declared that if Kishansingh settled himself at Setholāv he would lose all his acquired possessions. For this reason he built a different fort, and called it Kishangadh after him. While the fort was being built, a *jogi* called Pānināthji was performing religious austerities. His sacred fire happened to be burning near the gate of the fort. There were a *linga* and an image of Bhairava there, which were worshipped by him. The *jogi* was respectfully requested to remove elsewhere. This *linga* is now known as Koteśvara, i. e. Mahādeva near the *Kot*, or fort wall, and Bhairava is now near the bastion on the west side of the place. The *jogi* pronounced blessings at the time of leaving the place, placed his sacred fire in his cloth, put on his shoes and walked over the water of Gundolāv, and settled himself on an opposite hillock on the north bank. This is now known as *Asana*, for which a grant of land was made which is still continued by the State.

16. No objects of any great antiquity have so far been discovered at Kishangadh. But a curious though modern shrine of *Navagraha* may be here mentioned. It is on the south-east of the town near the Sukhsāgar. It was built, I was told, nearly forty years ago by an Osvāl called Rāmnāthsingh Mehtā. In the shrine is an eight-sided *chabutrā* or pedestal, surmounted by Sūrya, the other eight *Navagraha* occupying the eight sides. The images of Sani, Rāhu and Ketu are of black stone and the rest of marble. Mangala is coloured red. Not far from this is the Gundolāv on the banks of which are no less than five *Chhatris*. One is of Kishansingh, founder of Kishangadh. The six queens and one *khavāsīnā* that went *sati* with him are figured on the *devli* inside. Another is of his fourth son Harsingh. A third is of Mokhamsingh, who built a garden called Mokhambilas on the opposite side of the *talāv*. The fourth is of Prithvisingh, grandfather of the present prince. The fifth is of a *khavāsīnā* or kept woman of Bakhtāvarsingh, illegitimate son of Pratāpsingh. A little to the west from the *chhatris* is Bālāji-kā *chabutrā*. Here is an image of Bālāji, with the marble footprints of a *sādhu*, who from the inscription engraved on it appears to be Jaitarāmajika, pupil of Svāmiji Rāmadāsaji of the Deyamurāra *sākhā*. The footprints were set up by his pupil Prānadāsa on Saturday, the 5th of the bright half of Āshāḍha in the [Vikrama] year 1867.

17. Twelve miles north-north-west of Kishangadh is Salemābād, which is the seat of the pontiff of the Nimbārka sect of the Vaishnavas. The high priest enjoys high honours not only amongst the chiefs of Rājputānā but generally all over India. Salemābād was founded, it is said, about V. S. 1615, when Bhāṭi Gopāldāsji was living. He was in charge of Akbar's *rasoḍā*, and was a *bhomia* of this place. His descendants now stay at Khejadlā in Jodhpur. Paraśurāma, one of the pontiffs of the Nimbārka sect, came from Sahāranpur and was living in Pushkar. He is the author of many Sanskrit works, and one Hindi work of his is *Paraśurāma-sāgara*, which is composed in the *Sākhī* metre. While going to Pushkar he happened to come to this place with his paraphernalia and his train of followers. Beneath a *jāl* tree he prepared a fire and settled himself there for some time. Bhāṭi Gopāldās came to pay his homage, and requested the ascetic to show him the path to *summum bonum*. He was told to serve the cows, Brāhmaṇas and saints. Paraśurāma kept his disciple Haridās in charge of his establishment, and opened an alms-house for distributing *khichḍī* gratis, which continues to the present day. The *jāl* tree is gone, and in its place now is a *makān* raised by Adhikārti Kishandāsji about twenty years ago. The fire place is still shown. It was dug into some time back, and some fragments of *pātā* and *kamandalu* were found, which are believed to belong to Paraśurāma. A painting of his still exists in the temple, and a photo. of it is kept in a niche behind his fire place.

18. Emperor Akbar was going on pilgrimage to the *dargāh* of Khwājāh Muin-ud-Dīn Chisti of Ajmer. On his way he stopped near Salemābād. The Muhammadans praised to him the virtues of one Mastina Shah who was staying in the jungle of Pinglod, and the Hindus of Paraśurāma. Akbar came to see the Hindu saint and offered him valuable clothes, which Paraśurāma threw into



fire, implying that they were not needed for him, an ascetic. But the emperor became enraged, and demanded them back. Paraśurāma seized his pair of tongs and took out the clothes, which to the surprise of everybody were whole and entire. Akbar fell at his feet, and begged his pardon which was readily given. Akbar asked for a son and his boon was granted. And it was after his son Salem that the place, it is said, was named Salemābād.

19. The temple of the Nimbārka sect at Salemābād is dedicated to Rādhā-Mādhavji (Photo. No. 3657). The image, it is said, had originally been worn on the head by Jayadeva, the author of the *Gita-Govinda*. It was lying in a cavern near the Govinda-kunḍa in Govardhana near Mathurā, and was being worshipped by a Bengali woman. While Govindasaraṇa, a pontiff of the Nimbārka sect, was making a circumambulation round this mountain, he happened to stop near the *kunḍa* and offer obeisance to the god. A wish sprung up in his mind that he should have this image on his head. At night he saw the god in a dream, who said that his wish also was to be on Govindasaraṇa's head and ordered the latter to take him. His men brought a palanquin, placed the god in it, and took him to Bharatpur. When it became known to the Bengalis, no less than five thousand of them went to the prince of Bharatpur with their grievance. The prince suggested that both the parties should place slips of paper with their request at the feet of the god, who will go with them only whose slip will be approved of. This was accordingly done and the Thākurji decided in favour of Govindasaraṇa. Joharmal, the prince of Bharatpur, was a pupil of Govindasaraṇa, made several presents to the latter and caused the god to be taken to Salemābād with great pomp.

20. Another divinity of equal or perhaps greater importance is Sarveśvaraji. It is a Śālagrāma, and is believed to have been worn on the head by the sage Sanaka. When Brahmadeva told him to do worship, he asked whose worship he might perform. He was informed that there was a *kunḍa* called Dāmodara-kunḍa on the river Gaṇḍakā where he would find on a *tulsi* leaf some object pervaded by Viṣṇu. Sanaka went there and found this Śālagrāma, which was named Sarveśvara. He placed it on his hair, and it is consequently a custom for every pontiff at the time of being enthroned to place Sarveśvaraji on his head. This is considered such an important feature of the ceremony that no pontiff is believed to be crowned who has not this Śālagrāma placed on his head, and wherever the pontiff goes, he may forget other things, but will never forget to take Sarveśvaraji with him. On the outskirts of the village is a step-well of the 17th century (Photo. No. 3656). In a niche of its wall is a short inscription saying in a *dohā* that it was dug out by one Brahmahari. It ends with the date V. S. 1715 and the name of the writer Haradorāma (Inscription No. 2539).

21. From Salemābād I proceeded to Rūpnagar, six miles north-east of it. The province round about Rūpnagar was originally held by the Chohāns. Kotāḍi, which is eight miles north of Rūpnagar and is now held by the Karamsots, was according to local traditions originally the place where the horses of Prithvirāja were kept and which contained his granary as the word *kotāḍi* shows. In the course of time a village sprang up here with this name. One of the queens of Prithvirāja again, it is said, was staying near the tank of Kāthodā, and a hill close by Rūpnagar is still known as Rāṇi-ḍungri. It is said that formerly no less than 140 bells were ringing of course in as many temples at Kāthodā, not a trace of which now remains. Nay, the well-known horse of Prithvirāja called Syāmakarṇa was also kept near this tank. When the Chohān sovereign was engaged in battles with the Muhammadans, Mirām Sāhab was fighting at Ajmer, but his maternal uncle Pīr Sultān Sāhab fell in a battle near Rūpnagar. His head fell here, but the trunk went on fighting to Ajmer till it approached Mirām Sāhab. The *dargāh* of Mirām Sāhab is on Tārāgaḥ near Ajmer, but that of Pīr Sultān Sāhab in the fort of Rūpnagar. About a mile and a half to the north of the town are five memorial stones in what is locally known as *Bālechoṃ-kā-tibā*, i.e. the mound of the Bālechās, a clan of the Chohāns. They all bear inscriptions, the earliest of which is dated *Samvat 1092 Vaiśākha sudi—*.



and the latest *Samvat 1109 Śrāvana vadi 16*, and speaks of a *Chamūpāla* or protector of forces, whose name is lost. He is therein called a *Vā(Bā)lechā*, which confirms the tradition that Rūpnagar and the district round about were once held by the Bālechās.

22. Rūpnagar was at first known as Vaverā. It was inhabited principally by the Gujars, and consisted originally of two *bās* or localities which are now called *Ajmeriyom-kā muhallā* and *Dhābhāiyom-kā muhallā*. In V. S. 1515 it was held by the Jogī-Kachhvāhās of Mordī, amongst whom was one Bhilāji, about whose compelling the Mahārāṇā of Udaipur to marry his daughter a funny story is told. It was captured from them in V. S. 1600 by Sisodiyā Rūpasimha, in the possession of whose family it remained till in V. S. 1705 when it was wrested from them by Rūpasimha, the fourth king of the Kishangadh family and named Rūpnagar after him. Rūpsimha had returned from Māndalgadh in Mewār, and had come to this place for hunting. And on a precipice he witnessed a she-goat bravely defending her kids against five or six tigers that had surrounded her. The sight filled his mind with wonder and determined him to erect a fort, which was promptly done. I have already said that Rūpnagar was originally known as Vaverā, and certain it is that it was so called till V. S. 1700 at least as is evident from an inscription in a step-well of Banevadī, about a mile and a half south of Rūpnagar. The inscription is dated *Śrī-nripati-Vikramāditya-rājyāt Samvat 1700 varashe Śālivāhanasāka-Śāke 1565 pravartamāne mahāmāngalya-Pausa-māse śukla-pakshe paravānika 2 dutiyā Ravi-vāsare Uttarābhādrapada-nakshatre siddhijoge*, when Pātisāha Śrī-Sāhijahām, i.e. the Emperor Shāh Jehān, was reigning and when Vaverā was held by Mahārājā Rūpasimha, son of Bhāramalaji of the Rāthoda dynasty. On this date a step-well in the village of Vanevadī (Banevadī) was caused to be built and consecrated by one Mukutamanī, son of Mathurādāsa, of the Māthura-varaṇī family, the Kāyastha caste, and of the Khojā *khāmp*, and a resident of Āgarā (Agra). Rs. 251 were expended on the well. Outside the town of Rūpnagar near the *chhatris* of Bhārmal and Rūpsingh there is another known as the *chhatri* of Khojā Mukutamaniji, who, therefore, appears to be a personage of some importance. This *chhatri* has no inscription in it, but the other two have inscriptions. From one it appears that Bhārmal died at Jāfrābād on Monday the 12th of the bright half of Māgha in V. S. 1685 = Śāka 1550, and his queens died *satī* on Monday the 2nd of the bright half of Phālguna of the same year. The queens were (1) Bhāvaladeji, a Dādī, daughter of Bālakisanaaji, son of Hiradainārāyana, (2) Suhāgadeji, a Sisodani, daughter of Śrī-Karanaaji, son of Goindāsaji, and (3) Sūryadeji, a Narukiji, daughter of Kesaudāsa, son of Kānhaaji. The *chhatri* was completed and consecrated on Sunday the 5th of the bright half of Phālguna of the [Vikrama] year 1689. The inscription in the other *chhatri* specifies the date *Samvat 1715 varashe Śāke 1680 pravartamāne mahāmāngalya-prada-Jyeshtha-māse Śukla-pakshe navamyām tithau Ravicārah*, and informs us that on this date Rūpsingh, son of Bhārmal and grandson of Kishansingh, fell in a battle at Dholpur. His queens, who were three in number, became *satīs* on Wednesday the 4th of the dark half of Āshādha of the same year. Their names are: (1) Ratanade, a Sisodani, daughter of Mānsingh, (2) Rangarūde, a Hādī, daughter of Indrasāl, and (3) Atirūpade, a Godī, daughter of Girdhardās. The *chhatri* was raised and consecrated on Monday the 12th of the dark half of Āshādha in the [Vikrama] year 1720. The *chhatris* just described are on the outskirts of the town. There is hardly anything of importance or interest in the town itself, except perhaps two things.

II. One of these is the sculptures of *Nandīśvaradevī* in a Sarāvgī temple. They are quite unlike I have ever seen of the same subject. Here they are in the form of a small miniature spire with four sides, each containing thirteen Tirthamkaras (Photo. No. 3660). It was with the greatest difficulty that I could induce the Sarāvgīs to allow me to photograph it. The other object of

III. interest is a modern image of Sūrya seated on a chariot or rather on a cart of the type that obtains here, with Aruṇa at the other narrow end driving one horse, but with seven faces (Photo. No. 3661). Sūrya here has four hands, the upper two of which hold the lotus stalks with flowers and the lower a pitcher and a rosary.



## II.

23. One mile and a half to the south of the town are three memorial pillars (Photo. No. 3659) which are of interest as they are Jaina. All are inscribed and the middle one of them is surmounted with a sculptured image of a Tirthamkara. The inscription immediately below it gives the date *Saṃvat 1018 Jyeshtha sudi 12*, and tells us that this is the *nishedhikā* of Meghasenāchārya set up after his death by his pupil Vimalasena-pandita (Inscription No. 2540). Down below the same inscription is repeated, after which is a carved figure of a serpent. I have elsewhere explained that *nishedhikā* signifies a tomb or a memorial. This pillar, therefore, shows that Meghasenāchārya was buried here. The inscription on the second pillar is illegible or rather highly weather-worn (Inscription No. 2541). Excepting the words Śrī-Meghasena and the ciphers 1017 nothing could be made out. From the inscription on the third pillar we learn that Padmasenāchārya died in *Saṃvat 1076 Pausa sudi 12* and that the pillar was erected by one Chitrānandin (Inscription No. 2542). About three miles further south from this place are two *tirthamb*s near the village of Thal (Photo. No. 3658). They are ordinary plain shafts surmounted by a capital with four sides facing the cardinal directions. On the east is a person with a beard worshipping a *līṅga*; on the south is Sūrya; on the west is Viṣṇu; and on the north is a man riding a horse and piercing with his spear a boar which bites the horse's hoof. The inscription incised on it states that one Vāluja Shaddika died in *Saṃvat 1088 Māgha sudi 10* and that the memorial stone was caused to be made by Chāchideva. The capital of the other *tirthamb* is damaged. On the east face of it is apparently Sūrya, on the south Gaṇapati, on the west Śiva-Pārvatī and on the north Bhairava. The inscription on the shaft is illegible except the date *Saṃvat 1234 Phālguna vadi 1 Śanau*.

## III.

24. Nine miles north of Rāpnagar is Nosal, which is held by no less than eight Bikā (Rāthod) Jāgirdārs. On the outskirts of the village is the temple of Ānandī Mātā (Photo. No. 3662). She is the tutelary goddess of Lavāliyās, a *khāmp* of the Khandel-

## NOSAL.

vāl Sarāvgīs and of the Chitalangiyās, a *khāmp* of the Mahesaris. A Lavāliyā, it is said, had gone to a place in Mārwar for marriage. While returning with his bride Ānandī, a wheel of his cart (*rath*) gave way. Thereupon he exclaimed somewhat jocosely: "my father-in-law gave me everything as *dahej* (dowry), but did not give me a *khatī* (carpenter)." This touched the bride to the quick, who jumped down and cried to the mother Earth to press her to her heart. The prayer was listened to and she was swallowed by the Earth. She was thereupon transformed into a goddess. A few days after a Vanjārī was passing by with his caravan. The goddess Ānandī assumed the form of an old woman and met him. He bade her move out of the way as his pack-bullocks might kick and kill her. But she did not budge an inch, and fearlessly asked him what the sacks on the animals contained. When interrogated thrice, he contemptuously replied that they were filled with *khāt* (ordure). She moved out of the way, and the Vanjārī's caravan proceeded. Some time after when he examined a sack, he found to his surprise that it contained ordure and not sugar with which it was originally filled. He forthwith returned and fell at her feet. When thus propitiated, she told him that all his sacks would be restored to their previous condition and that he would soon become a wealthy man. When he obtained riches, he happened to see her again. She asked him to raise a temple to her and added that the temple should be erected over the rock from which she would manifest herself. She disappeared and instantly a noise was heard, and the goddess was seen emerging from a rock. The Vanjārī built a temple over her place. There is an old sculpture (plain shrine door lintel) built into the inside wall of the back of the shrine over the pedestal of the image, and it is this sculpture which is said by the people to be the rock from which the goddess appeared.

25. Behind the back of the temple, when I was there, there was a thick jungle of cactus and tamarind trees which rendered it inaccessible. The Pujārī, who is a Gujar-Gaud, and the village Kāmdār were at first loath to have the cactus and twigs of trees cut out as they thought this would cause the indignation of the Mātā. But I explained to them that as it was a temple, it was necessary to leave some space round about for *parkamṇā* (circumambulation)



and that if we made no *pradakshinā* after having come from such a long distance as that of Poona, Mātā would be angry with us. This produced the desired effect on their minds, and the very next day they employed several men and cleared almost the whole jungle.

I. 26. The temple faces the east. The shrine door is old, but coated with whitewash (Photo. No. 3664). In the centre on the lintel is some goddess, flanked by musicians and attendants. In the principal niches on the exterior are Gaṇapati on the south, Sūrya on the west (back) (Photo. No. 3665), and Mahishāsūramardini on the north. The outside walls and the lowermost portion of the spire are old and form the only surviving portions of the old temple (Photo. No. 3663). When the jungle was cleared, the basements of two shrines were discovered, which together with two similar ones in the front and the central shrine originally formed a *pañchāyatana*. Two curious sculptures also were found, which were parts of the back shrines. Each one of them is of some twins, but as they both have the face of a horse, I have no doubt that they are intended to represent the Aśvins.

27. The image worshipped in the sanctum is of Mahishāsūramardini, who is also called Ānandī-Mātā here. She has eight hands bearing, to begin with the lowermost right hand (*dakṣiṇ-ādhaḥ-kara-kramāt*), (1) a trident, (2) some unidentifiable object, (3) discus, (4) a sword, (5) a shield, (6) a bell, (7) a bow, and (8) the hair of the demon coming out of a buffalo. In the *sabhā-maṇḍapa* are two more images of the goddess and of exactly this type, but they are broken (Photo. No. 3667). And this is the reason, I was told, why a new one was chiselled and set up in the shrine. Both the old images have inscriptions on them. The earlier of these is dated *Saṃvat 1685 Śāke 1550 Jyeshtha-māse śukla-pakṣe chaturthyaṁ tithau Somavāre Pushya-nakṣatre Dhruva-yoge Vanija-karane*, and records that in the temple of Ashtabhujā the image of Lohasila-devī was installed by Sundaraji, son of Gopāladāsa, a Bikaneryā of the Rāthod family. The inscription on the other image begins by specifying the date *Saṃvat 1858 Śāke 1723 pravartamāne Uttarāyana-gate Śrī-Sūrye māsaottamamāse dvitīyake Jyeshtha-māse śukla-pakṣe tithau daśamyāṁ 10 Ravi-vāsare*, and informs us that that image had on the aforesaid date been set up by Manrūpsingh, Chāndsingh and Prādsingh.

28. In front of the temple but outside the walled enclosure are a number of *devīs* or inscribed memorial stones with dates ranging from V. S. 1043 to 1216 (Inscription No. 2543). This last fully is *Saṃvat 1216 Māgha sudi 13 Śani-dine*, refers itself to the reign of the *Mohārājādhirājā* (Vā)sudevarāja, and states that on this date died in Nāhusela one Rārojāla, son of Siha and of the Vachha(tsa) *gotra*. I do not know who this king Vāsudeva is. Nāhusela, of course, stands for Nosal. Another old form corresponding to it is Lohasila, the name of the goddess mentioned above. I was not able to determine from local inquiries or from any other source whether the village was named after the goddess, or the goddess after the village.

29. Arāi or Arāmi is about fourteen miles south-east of Kishangadh. It is the head-quarters of the district of the same name.

ARAI.

According to the local traditions it was a seat of the Pāṇvārs, the old mud walls of whose time are still pointed out by the people. There can be no doubt that it was an old place. Along the banks of a *talāv* at one end of the village may be traced pieces of old spires, images and sculptures, though no temple now exists. Several such broken fragments have been stored in a shed, many of which are now worshipped as Śītala Mātā. Not far from here is a small shrine of Mahādeva. Outside is lying a singular old sculpture now worshipped as Sahasra-līṅga. In the centre are Śiva-Pārvatī standing with Nandin down below and surrounded with innumerable tiny *līṅgas* (Photo. No. 3672). In the local *kacheri* also have been deposited two sculptures, one of which is of Gaṇapati (Photo. No. 3671). Below are two lines engraved giving the date *Saṃvat 1204 Pausa sudi 6 Some* when the image was consecrated, and informing us that Śrī-Satata and Āsadevī did obeisance to the god. Another figure caused to be sculptured by these persons is of a cow and her calf which was also consecrated on the same date as the last. But here we



are told that the image was set up in Araṇa, which, I think, is the old name of Arāmī. Old Jaina sculptures are also found, and a few that came to light while some digging operations were going on show that they belonged to the Digambara sect (Photos. Nos. 3669-70). They are all of about the 12th century. At the other end of the village is a temple of Kalyāṇjī (Photo. No. 3668), which, according to an inscription incised therein, was erected in *Samvat 1630 varshe Śāke 1495 pravartamāne māsa-Mārgasira sudi 3 Śukratāre*. It was built by Rāvata Śrī-Udaisingha assisted by his three sons. A second inscription was also found here. It bears the date *Samvat 1844 Śrāvana sudi 1 Śanivāre*, and speaks of a remission of cow-grazing dues by Jālam Singh, son of Bijaisingh.

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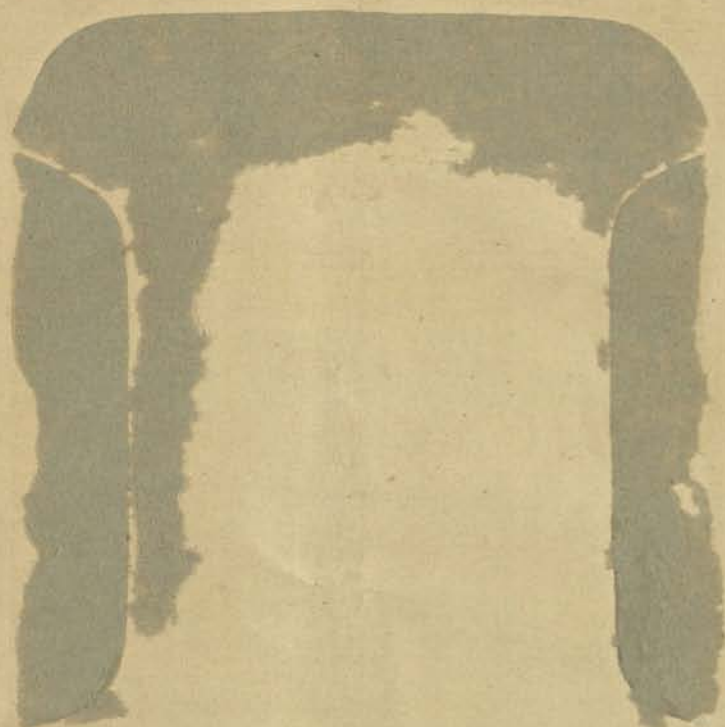


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